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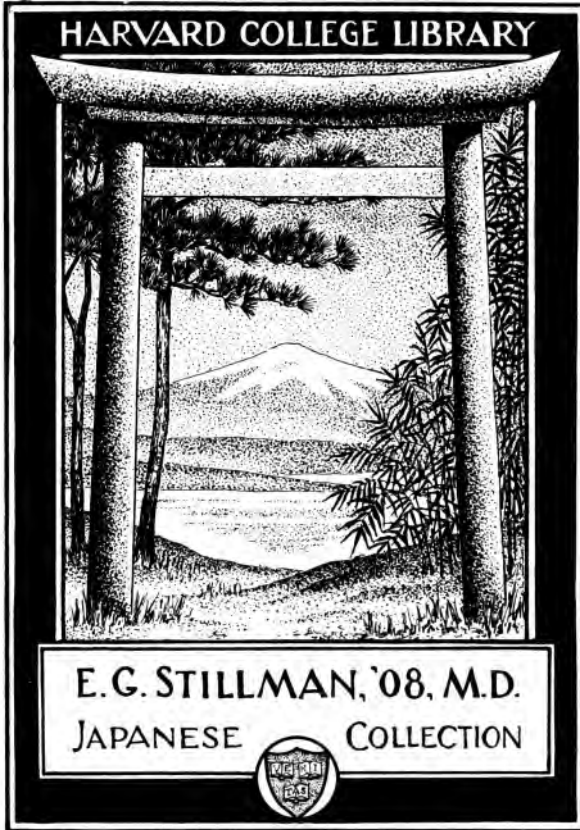
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CHRISTIANITY
AND
HUMANITY.

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CHRISTIANITY AND HUMANITY.

R. MEIKLEJOHN AND CO., PRINTERS, 26 WATER STREET, YOKOHAMA, JAPAN.

the

CHRISTIANITY AND HUMANITY.

A COURSE OF LECTURES

DELIVERED IN MEIJI KUAIDO, TOKIO, JAPAN,

BY

CHARLES S. EBY., B.A.,

INCLUDING ONE LECTURE EACH BY

PROF. J. A. EWING, B. Sc., F. R. S. E.,
OF THE SCIENCE DEPARTMENT, TOKIO UNIVERSITY, AND

PROF. J. M. DIXON, M. A.,
OF THE IMPERIAL COLLEGE OF ENGINEERING, TOKIO.

"Philosophy may make a crowd:
Christianity alone makes a people."
—*Cumming*.

YOKOHAMA:
R. MEIKLEJOHN & Co., 26 WATER STREET.
1888.
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"I am the Light of the World."
Christ.

TO THE
YOUNG MEN OF NEW JAPAN,
IN THE HOPE THAT
THE DECEPTIVE SHIMMER OF NO
IGNIS FATUUS
SHALL LEAD THEM INTO WAITING QUICKSANDS,
BUT THAT THEY SHALL RISE IN POWER AND BLESS THEIR NATION
THROUGH HIM WHO CAME AS
"A LIGHT TO LIGHTEN THE NATIONS,"
THIS WORK
IS RESPECTFULLY DEDICATED.

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PREFACE.

To explain the genesis of this course of lectures exhaustively would be to give a description of the moral problem in Japan, a task far beyond the limits of a brief prefatory note.

In short, however, the fact is patent to every observer, that old beliefs in Japan have no moral power over the educated classes of the Japanese, and are gradually losing their influence with the masses. What shall replace these old beliefs as a moral regulative force is becoming not merely an interesting social problem, but a national question which must be faced without delay to avert a moral catastrophe, which the clear-headed among Japanese statesmen see all too clearly in the near future. The sleepy, dreamy past is dead. Japan pulsates with new and throbbing intellectual and political life. Forces are awakened which are rapidly transforming the nation. Along with the fossils of the past are vanishing not only religions outworn, but moral sanctions, before an efficient substitute has been accepted.

The Christian is of course ready to prescribe, but the patient does not ask his help. Old prejudice is still strong, "for as concerning this sect it is known that still everywhere it is spoken against." The works of Western unbelief are widely read, science and philosophy are greedily devoured, especially such as seem to antagonize the religion of Christ. Christianity is counted in among the superstitions unworthy of even the consideration of educated men. I do not wish to be understood as saying one word against the grand work being done for the elevation of Japan by her Colleges; nor against the foreign professors who, I believe, are accomplishing a good work for the nation and who in many cases reflect honor upon the lands from which they come. I refer in what follows purely to the present

relation of these schools to the question of the spread of positive Christianity in Japan. The influence of Christian professors in the great schools can be exerted only in the capacity of private men, and the private influence of all who have come from Christian lands is not always positively helpful to the advance of Christianity. It is not to be expected that the national schools and colleges of an emphatically non-Christian nation should encourage an active propagation of Christian teaching, nor even that they should be entirely neutral. Nor should it be a matter of surprise that among teachers from foreign lands, who of course are chosen for their proficiency in secular scholarship and whose religious standing is not taken into account, should sometimes positively antagonize Christian teaching.¹ And much less, that Japanese teachers in the national schools, and other great private academies, superficially acquainted with Christianity or entirely ignorant of its real teaching, fed by such works as Tom Paine's *Age of Reason*, and Herbert Spencer's *Philosophy*, should refurbish in Japanese style antiquated and rust-eaten weapons, which a little further knowledge would render silly to those who use them and harmless to those for whose benefit they are employed. And when we consider the tendency in Western Colleges, in the callow minds of the first years of under-graduates, to look upon the newest phases of Philosophy as having driven out of existence old fogeyism in the garb of Christianity, it need not be wondered at that Japanese students, being taught the same science and the same *a b c* of philosophy, and being still more profoundly, in fact almost entirely if not absolutely, ignorant of Christianity, should also feel it incumbent upon them to pass an adverse judgment upon the claims of the Christian religion. Be the cause whatever it may, the fact

¹In such a way for instance as was persistently done by one specialist of brief popularity, whose lectures on Evolution have lately been published in a Japanese translation.

remains that Japanese students as a mass, and Japanese teachers, with rare exceptions, are in the position of ignorance, indifference, or positive hostility towards Christianity. And thus it comes to pass that the educated classes are growing up into dreary atheism, or in one way or another still hang out the sign—"Wanted! a religion, not for me, but for the Japanese government, as a means to rule the people!" A short time ago the cry was "No Religion!" The tide has turned, and now the voice cries "Give us some Religion,"—echo answers "What Religion?" And this book attempts a response.

The idea of a course of lectures which should appeal directly to the educated ripened in the mind of the writer into a determination to make the effort to reach those who might be open to conviction, or have an interest in hearing Christianity popularly discussed from the standpoint of advanced thought. A small committee kindly volunteered their assistance, a suitable hall was secured for the course, and a representative from each of the two great colleges in Tokio kindly promised to contribute a lecture. The foreign community of Tokio liberally responded to the appeal of the committee, and necessary funds were provided.

The delivery of the lectures in both English and Japanese on alternate Saturdays, extending from January 6 to April 14, awakened considerable interest, the Japanese version especially being very largely attended, and listened to with remarkable attention. Evidences of good fruits were not long in appearing; naturally, criticisms and questions were forthcoming which must yet be faced and fully answered. The English version of the lectures appears in this volume substantially as they were delivered. The author embraced the opportunity while putting them through the press to make a few alterations, notably in the Review of Spencer's "First Principles," and to add occasionally a little supplementary matter, particularly in Lecture V.

With regard to the subject matter of the lectures, it would

savour of the pedantic to say that the treatment of the themes was not exhaustive. We have really only sketched an imperfect outline map of a course of Christian Apologetics. We have tried to some extent to obey the counsel : " Walk about Zion, and go round about her : tell the towers thereof : mark ye well her bulwarks, consider her palaces ; that ye may tell it " to the people of this land. Each lecture opens up a new field, and contains rather suggestions and incentives to thought than a final and conclusive course of argumentation. The aim has been to awaken an interest and excite thoughtful enquiry into the subjects here treated of, which should then naturally elicit fuller proofs in further discussions. If the course, whether as delivered or in published form, serves to awaken an earnest spirit of enquiry, our work will not have been in vain.

I must acknowledge my indebtedness to the various works of Dr. Hermann Ulrici, and the volumes of Ebrard's *Apologetik*, as well as to many other authors, whose works have helped to arouse and mould independent thought, have served to give shape to incipient conceptions, as well as furnish much serviceable material.

I wish to record my personal thanks to the two gentlemen who came to my aid with literary work ; to the committee whose unselfish help relieved my hands and made the undertaking so signal a success ; to the gentlemen who presided as chairmen on the different occasions, giving the whole scheme a cosmopolitan character ; to the Minister of Agriculture and Commerce, through whose kindness the Hall was continued at our disposal after it had become Government property, and lastly to the kind friends whose contributions not only solved the financial problem but linked to the enterprise the sympathy and encouragement of many hearts, more precious than silver and gold.

CHAS. S. EBY.

Tokio, Japan, June, 1883.

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ERRATUM.

Page 255, line 1, for B.C. read A.D.

LECTURE I.

CHRISTIANITY AND THE PROGRESS OF CIVILIZATION.

The following remarks were made by the Hon. J. A. Bingham, United States Minister to Japan, who presided on the occasion of the delivery of the lecture.

LADIES AND GENTLEMEN :

Honoured by the committee's invitation to preside on this occasion, I beg leave to say that in my opinion the series of public lectures proposed to be given in this place, the first of which it will be our privilege to hear to-day, may be productive of good, and can by no possibility work harm either to his Majesty's government, his Majesty's subjects, or to the people of any other nationality who may attend them. We have ample guarantee of this in the high character of the gentlemen who have kindly volunteered to give their time and best thoughts to this service ; in the subjects to be discussed, and in the fact that an invitation is extended to all to suggest such inquiries and make such criticisms concerning each lecture as they may wish, all of which will be kindly entertained and responded to. I thank the gentlemen for this liberal invitation, thereby according to others what they claim for themselves, and proclaiming that error itself may be tolerated when truth is left free to combat it, and affirming their faith in the utterance of another age,—“ As for truth it endureth and is always strong ; it liveth and conquereth for evermore.”

We are to-day to be favoured with an introductory address on the Antiquity of Man, and a lecture on Christianity and the Progress of Civilization.

Being ourselves of the race of man, whatever concerns men, concerns each and all of us.

Christianity is a great central fact in the world's history. It commands at this moment the reverent consideration and approval of enlightened men in all lands. Of the general principles of Christianity it is not for me at present to speak, nor is it needful that I should, as they speak for themselves; but I may be permitted to say of them that they are largely incorporated in the constitutions and laws of the European and American states.

Our modern civilization is largely the offspring of Christianity. It is the physical, intellectual and moral development of individual and collective man, the citizen and the nation. Its beneficent outgoings are to be seen in the science, literature and laws, and in the history, past and present, of our race.

They are to be seen in the inventions of genius, which have laid the elements of external nature under contribution and made them minister to the wants and comforts of man, and in the gentle wide-spread organized charity, which supplies so much of human want, and mitigates so much human suffering.

In a word, civilization is the sublime march of humanity, the progress of which no earthly power can stay or successfully resist.

For Humanity sweeps onward : where to-day the martyr stands,
On the morrow crouches Judas, with the silver in his hands,

* * * * *

While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

Ladies and Gentlemen, it only remains for me to introduce my greatly valued friend Mr. Eby, who will now address us on the subjects indicated.

PRELUDE.

ANTIQUITY OF MAN.

“The proper study of mankind is man.”

The most interesting and most important subject that can engage our attention as reasonable men is that of man himself. What is man? Whence came he? Whither is he hastening? are questions discussed since history dawned, and never more earnestly than now, and never were more varied answers given. Momentous interests hang upon our answers to these questions, involving not only the result of scientific research or theological dogma, but also man's personal woe or weal, the welfare of society, the political consolidation or dissolution of the strength of empires. The present course of lectures aims at the study of man in his manifold relations to the universe, his past, present, and future, in such a way as shall preclude a hasty and fatally one-sided decision, and shall open the path to such a thoughtful weighing of all available evidence, as shall culminate in a practical decision worthy of men possessed of reason and conscience. These great questions are of prime importance for the young men of Japan, and above all things at this particular juncture in the development of your country. In this time of transition from ancient forms to the newer ones of a differing civilization, the impress given by this generation of educated men to the plastic masses of the nation

will affect your posterity and the welfare of your people for all the ages yet to come. I would therefore ask you to look the matter seriously, solemnly in the face, and allow no petty side-issues to divert us from the line of great principles which lie at the foundation of true civilization, culture and progress.

As an introduction to the larger questions in hand it seems proper that we should enquire as to the origin of man and how long he has been on the earth. A vast number of answers to this question has been given, nor has a satisfactory solution yet been found : it is simply one of those open questions which are of great interest to us, but the answer to which, one way or the other, is not of the greatest practical importance. We are often reminded, by persons or books dealing with this question, of the angry discussions and misrepresentations of theologians as opposed to scientists and scientific research of prehistoric man. But two very important facts seem often to be overlooked, viz., (1) That scientists who were by no means theologically warped, have earnestly discussed the subject, and have as strongly opposed, and do oppose to the present day, the teachings of other scientists with regard to the antiquity of man ; and (2) That many theologians, such as Mgr. Meignan, R. C. bishop, M. l'abbe Lambert, and M. l'abbe Bourgeois and others have taken an active part in pre-historic researches, and do not find the teaching of the Bible or the dogmas of the church at all in the way.

Now the fact is, there are scientists and scientists, and there are theologians and theologians ; and you will generally find that it is not the profoundly scientific man but the superficial sciolist who claims that science is destructive of faith, and who shouts, " down with religions and creeds." On the other hand, it is not the profound and thoughtful theologian, but the narrow-minded and half-educated alarmist only, who decries science and research into every nook and corner of nature, as an enemy of

theology and religion. One of the sayings of a theological teacher under whom I studied many years ago remains in my memory, and has been the guide of my thoughts and studies ever since, and I would recommend the same words to you, for in them is a whole heritage of wisdom. "Young men," he used to say, "Young men, the world of thought is moving on; do not accept a thing simply because it is new, and do not be afraid to accept a thing because it is new." That seems simple enough, but it indicates the path to sure and lasting progress, and a means to avoid disaster and disappointment. There are two classes of extremists, both of which we should avoid with equal care, and these are, if you will allow me to coin for you a pair of new English words, *neomaniacs* and *neophobists*. *Neomaniacs* are those who search for what is new, and accept it because it is new, rejecting the old landmarks, simply because they have been there so long. In this class are a great many young people whose ambition is more powerful than their judgment is mature, and who are to be found amongst both scientists and theologians. *Neophobists* represent a class who stick to the old and despise the new because it is new; they will have nothing to do with your new fangled ideas, and are constantly praising the past and pointing back to the old landmarks. There are a good many specimens of this species in olden lands, and amongst elderly people in every land, including old women, in the garb of both science and religion. Avoiding both extremes, our way must be to "prove all things and hold fast that which is good" and true. I presume you will not object to that, though it is a doctrine of Christianity and the very words of the Bible. Test the new, test it fully, and if it is true it must be good, and you must accept it or commit mental suicide. Test the old, test it well, be sure you are right; but if the old is not true, it cannot be good: you must reject it or deprave your intellectual being. The object of these lectures is to urge you to search for

and grasp, not what is new, not what is old, as such, but above all things to "Buy the truth and sell it not"—as Solomon tells us to do.

But you ask,—Does not the Bible commit you to a fixed chronological limit for the origin and existence of man upon the earth? Some would-be scientists who knew more about rocks than about the Bible which they were affecting to criticise, and some theologians, who knew more about old musty traditions than about the scripture they thought they were teaching, have said so. But (1) no theological truth depends upon our understanding of those ancient chronological tables; and (2) among students of that chronology there are one hundred and forty distinct and different opinions as to the date of the beginning of the historical sketch in the Bible, differing to the extent of over 3,000 years. Thus the Bible asserts nothing positive with regard to that point, and it makes absolutely no difference to the teachings of Christianity whether man has been on the earth 4,000 or 400,000 years before Christ.

Again it is claimed that the Darwinian theory of evolution set the world on the right track in the study of man, and putting him into his proper place as one of the mammals in the animal kingdom, explains the whole mystery of man's origin, position and destiny. While on the other hand physiologists and other scientists of equal note and authority declare that, on Darwin's own theory, it is as impossible that man should have developed out of any known line of apes as out of cats and tigers. It must ever be kept in mind that the doctrine of evolution is still a theory, a hypothesis: one among scores that have been set up by science, some few of which have been proved true, but most of which had to be eventually abandoned as they proved to be untenable. It is well, nay necessary, to have some hypothesis as an outline in which to set facts as they are brought to light; but it is going too far to ask the world to accept any

hypothesis as *truth*, which we must believe as a scientific deduction, until it shows itself true, by a perfect adjustment to a sufficient number of facts, and not to be vitiated by too many exceptions. Now the theory of evolution seems to gather a vast amount of facts, and place them in such an order and harmony as to show that there is a great deal of truth in it as far as it goes. And as far as facts attest the truth, so far must we of course promptly accept it, only we must be careful not to suppose that one ingredient in a compound of many forces and facts fully explains the whole. The dispute is one of science purely, and it seems that the majority of the best and most unbiassed thinkers look upon evolution in some form and within certain limits, as the law according to which things have come into being. But a vast deal remains yet to be done before it can be substantiated as the Copernican system or the Keplerian laws. And whatever the result may be, whether the hypothesis be true or not—unless it can be shown that matter evolves itself without a Creator—it makes absolutely no difference to the principles of the Christian religion or the teachings of the Bible.

But when men in the name of science, of which they are not the best representatives, overstep their sphere of empirical research, and attempt to teach us what are the ultimate causes of things, and tell us that there is nothing in the world but matter and force and evolution, we cry—"Hold! now you are on ground that is common to us both. We accept your facts as far as you bring us proof; but when you begin to philosophise on those facts, and attempt to construct a system of thought, we too have the same right to enquire into the metaphysical bearings of the case." "But," reply certain extremists again, "there are no metaphysics; that is a region of fancy. There is nothing in the universe but matter, and mechanical force, and evolution." We reply that such a position, ancient though it is, is too narrow, too shallow, to allow room for all the facts of the case, and con-

tradicts all the analogies of our experience. You take a little acorn, plant it, up springs a tiny tender shoot; the forces of the soil, and sunshine, and air develop its latent powers and increase its bulk until eventually you have the majestic oak with colossal trunk, gigantic branches, unnumbered twigs, a wealth of foliage and perennial crops of new acorns. Now, does the acorn, that little seed alone, account for that development and productiveness? Am I to be blamed if I tell you I do not believe that that seed could have produced an oak, even with all the other forces of soil, and air, and light, and heat combined, if there had not first been involved into the acorn the life and powers of a perfect oak tree from which it sprang? Evolution cannot bring out of matter and mechanical force what is not actually involved in them.

Again you see this watch (not Paley's old watch this time). I ask you to explain to me the philosophy of this watch. Well, you say, here are gold and silver, and steel and enamel, and jewels, and all combined make up the watch. Yes; but all those things might be, and still there be no watch. How does it come to be a watch? Why, there are the properties of the elements—*inertia*, *malleability*, *ductility*, etc., and there is adjustment of part to part, the hands indicating the hours. Yes, but how does it come that these form a watch? Well, there are cog wheels, and springs, and balances, and regulators, and mechanical forces, and—Yes, but you have not yet told me about the watch as such at all, and whole volumes of such explanations would not give me a true philosophy of that little instrument. I must be metaphysical and talk of forces that I cannot see, cannot touch, cannot know. But do you blame me for believing—yes, having faith, that all the matter and mechanical forces in the universe could never have produced this watch without the addition of mind? Matter, and properties of matter plus mind, produced this watch. At least so I believe, although I

don't know how, or when, or where, or by whom the watch was made. Am I unscientific because I confess to you my faith in the existence of a watchmaker who had a mind ?

And can you blame me if, following these analogies, I find it impossible to believe that without the addition of creative mind, matter and mechanical force combined ethereal atoms into molecules, and these into suns and systems and stars, each set in its place and moving with more than clock-like regularity along its self-appointed way ? Or that this earth hardened into a sphere and raised the mountain chains, and gave the sea her bounds, and hollowed out a way for the rivers, and prepared a soil for the child it was about to produce ? Or that matter and mechanical force brought life into being, by which chemical action is reversed and made to build up by transformation of appropriated matter, and by the loss of which those chemical forces bring forth rottenness and decay ; a power which clothes the plains and hills with verdure, secures seed time and harvest, and makes all nature rich and beautiful with the unbounded opulence of forest and field and flower ? Or that matter and mechanical force acting in the vegetable world brought forth animal life, by which the dark sea was peopled with tiny creatures and monsters great ; by which the worm of the sod, the beast of the forest and field, the songsters in the sky and the soaring eagle were brought forth ? Or that matter and mechanical force alone working through the lower animals brought forth man with his ideas of moral good and evil, his conception of spiritual unseen things beyond, his longing for immortality ? Do you blame me when I tell you that as my philosophy of this watch demands the existence of an unseen mind to account for it, so my philosophy of this marvellous universe demands the existence of a mind adequate not only to produce it out of matter and force, but also to produce matter and mechanical force themselves from a something still behind them ? Is it not just

possible that this, the highest arc in the section of infinity which comes within our reach, the mind, intellect, spiritual longings of man, may give us a clue to the mysterious problem? Onward it reaches to spirit worlds and higher possibilities still, away on to the infinite mind the climax of all, and is it not possible that when we reach that point, apparently the antipodes of matter and mechanical force, we will find ourselves at the fountain of infinite being, the point from which all else has sprung, the infinite cycle there complete? The infinite mind projecting itself in all the vast laws of matter, and mechanical forces, and vital phenomena, is the one unseen and necessary agent that makes even evolution possible and holds the universe in harmony.

But what has all this to do with the antiquity of man? Much every way. Where does man come in, in this evolution or creation or whatever it may be? Man is of simian origin, say the most of evolutionists, or have so said until lately, some of the links of course being missing; but the point of departure for the development of man seems to be driven back step by step and the missing links to become more numerous than ever. Morphologists, those who study outline and form and resemblances there, tell us that there is a general similarity between the skeleton of the man and the higher apes. Anatomists who study the parts more fully tell us that there is a radical difference in every bone of the body, and every muscle shows a different adaptation. Physiologists tells us that the viscera of man are carnivorous, and those of the ape herbivorous, and that we can as easily have been evolved out of bears and lions as out of apes. Again we are reminded that in the series of phenomena of individual development of the body, the *inverse order* is observed; moreover apes are climbers and men are walkers. Now, say many scientists, "it is evident that when two organised beings follow an inverse order—especially when otherwise antagonistic—in the course of their growth, the more highly developed of the two

can not have descended from the other by means of evolution." So that even scientifically viewed, man's place in evolution has not yet been defined. It is well to notice that thus far, in all developments of apes, from lowest to highest, there is nothing but ape and no approach to man; and in all the degradation of man, there is always man and no approach to apes. Nothing is known to science of man and his progenitors, excepting as essentially and perfectly man, and any talk of his simian origin is pure imagination.

Just here comes in another phase of the question: When did man first appear? Sufficient proof has been given that man existed in the quaternary period along with the mammoth elephant and cave tiger, before Europe was last submerged and covered with glacial ice and arctic cold. But it is also roundly asserted that man lived in tertiary times, that is in geologic time—or 500,000, or 1,000,000 years ago. Now the supposed proofs of this assertion in Europe are confined to a few scratches on some bones, and a dubious flint or two, so that cautious scientists there hesitate to accept the assertion as fact. But it is said that there is proof positive of the fact in America, remains being found under lava beds in gravel layers which belong to this ancient age. This find in the region of Table Mountain in California has been used even here to illustrate, above all other illustrations, the stupidity of theologians and the vast age of man. Let us look at this illustrious example more closely. I have at hand information respecting the implements found in those gravel beds, and either the asserted facts are wrong, or there is something hard for evolution to explain. As to the facts, (1) doubts are entertained as to the age of the sublava gravels. They may be no older than the early quaternary. (2) But admitting their pliocene age, there are doubts as to the authenticity of the findings, no competent scientist having seen them there. (3) Admitting their authenticity, there a regrave

doubts as to the non-disturbance of the gravels previous to the time of the findings, for auriferous gravels are peculiarly liable to disturbance, and there is good reason to think that those of California had been worked by other races before the whites. (4) The character of the implements said to have been found gives great force to the last (3rd) doubt, for they are mostly mortars and pestles, and other neolithic implements, such as are in common use among the Indians and Mexicans of to-day.—The very idea of neolithic implements in pliocene times is enough to make even the wildest extremist among believers in prehistoric man gasp and stare: it would be like talking of specimens of railways and telegraphs found among remains of the stone age.—So that Favre, and Evans, and Huxley and Dawkins, and Lubbock all say the existence of tertiary man is “not proven.”¹

The second difficulty however is here, if, as we have been told in this house, tertiary man existed in America, there is certainly something loose about evolution or man must have had an evolution all to himself. I quote from a professor in California. “Not a single existing mammalian species can be traced back beyond the quaternary. The higher the organism the more rapidly species change. Existing mammals can be traced back only into the quaternary molluscan species, a small percentage to the early tertiary; protozoan species even to the cretaceous. Is it possible then that man, the highest of all, will be traced back to the middle tertiary? Why, since that time the whole mammalian fauna has changed five or six times! Shall man be an exception to all the laws governing the evolution of the animal kingdom.”¹ Man 500,000 years ago, and man to-day on the same spot precisely the same!! and the universe moving to the march of evolution!! Why such an exception?

The fact is there is less talk about the vast antiquity of

¹Le Conte in New York Independent.

man to-day than there was twenty years or ten years ago, and all reliable evidence is bringing him more and more within hailing distance of historic times.

To conclude this subject I will just point out a few facts that seem to be established, not theories or scientific guesses, but facts which seem to have proofs behind them, and see how they compare with the Bible account of the first races of man.

1.—Fossil remains of quaternary man tell us, and all traces of prehistoric man confirm it, that from his beginning man was as perfect a man physically as the ordinary man of to-day, and if the brain is an indication of intellectual strength, equal to the ordinary intelligence of the present race of men. This cannot be shown to conflict with the Bible.

2.—Science tells us he probably first appeared in Central Asia, and thence gradually peopled the globe. So the Bible.

3.—Every thing seems to show that the present human races all belong to one species, *i.e.* descended from one original pair. So the Bible teaches.

4.—Science tells us that man was naturally naked from the start, and had to clothe himself in leaves or bark or skins. So teaches the Bible.

5.—Science teaches that the first race of men were savage in the sense of being great in strength of passion, but children in reason and personal control. So teaches the Bible.

6.—Science tells us that pre-historic man was ignorant of art, and music, and metals for a time. So tells us the Bible, giving the names of inventors and teachers.

7.—Science tells us that he must have been without inherent legal fibre—that the law faculty had to be developed. The whole story of the first laws in the Bible would show the same fact of legal childhood.

8.—Science would indicate that the first races were unmoral, perhaps sadly immoral. The Bible tells us that they were inexpressibly vile.

9.—Science tells us that they lived before a general subsidence of land, by which continents were covered with water and glacial ice and arctic cold, destroying almost all animal life, including nearly the whole of the human race. The Bible records some such disaster, and it may be found that these traditions preserved by men agree with the records of geology. That is yet to be settled.

In conclusion let it be distinctly understood (1) that not a single fact regarding prehistoric man has yet been established contradictory of the Christian's Bible. (2) That it is a matter which does not touch the Bible or Christianity whether man be proved to have been a longer or a shorter time on the earth; (3) that Evolution has not established a single fact affecting the truth of the Bible; (4) that all established facts regarding prehistoric man agree with established biblical teaching where they cover the same ground—in fact nothing has yet appeared to shake my confidence in the Bible or my faith in a personal God.

THE LECTURE.

"These that have turned the world upside down are come hither also."

Nothing is more interesting to the young Japan of to-day than the questions of civilization and progress. The customs of the past, old forms of government and law are changing, along with dress and food and language. Some things seem to be changing more rapidly than others, and some changes do not always appear to be for the best, or at least entail a momentary loss. Every crisis in a nation's history brings with it a certain amount of trouble, confusion and suffering; but if progress be true, every crisis brings to birth a better future. There are often well meaning individuals, short-sighted and fearful, who, seeing only the momentary disadvantage, decry all change, all progress, as a curse and a wrong. Many doubtless there are to-day in Japan, though their number is decreasing, who look back fondly on the good old times of settled routine and fixedness of custom, and who look towards the future of the restless present with feelings of dread or dismal forebodings of coming disaster for the state and for society.

I.

WHY AIM AT PROGRESS?

Is civilization a blessing? a thing to be desired? is a question often asked, as we are reminded of some sad remnant of evil or abnormal outcome of artificiality, as though that were the legitimate fruit and sign of civilization, giving the impression that it is not an unmixed good. Now in reply to this question I will give a Scotchman's answer by asking another question—"Is manhood as compared with childhood a blessing?" How often we look back on the frolics of our childhood, its wild,

unfettered, careless freedom, and compare it with the life of toil and disappointment, and sorrow perhaps, that we have in maturer years, and in moments of weakness we almost wish ourselves back in our childhood again. But what man of sober mind, of widening thought, and aspiring soul would in reality wish himself back in the narrow though pleasant bounds of child-life? Away such a thought. Life's aim is not pleasure and earth-born joy, but a grasping after a something higher than our past;—a mastering, ruling of something without us, that shall minister to the enlargement of what is within us, though it bring its burden of sorrow. There is no rose without its thorn; shall we therefore cast away the rose? Nay, rather avoid the thorn. Nor shall we cast away the heritage of our manhood, but seek with its increase of strength to lessen its burden of pain. Civilization is the growth of nations into social maturity and political power, when many of the frolics and liberties of olden barbarisms fall away, and new duties, new cares, new burdens come along with enlargement of mind, the out-reachings of commerce, the developments of social duties and political entanglements, and that pride which is the natural meed of conscious power. Is there a civilized land on the face of the earth to-day that would willingly go back to the ages of savage freedom, of feudal pageantry, or the stagnation of lands that have forgotten to grow? Away with such a puerile thought; better by far the manliness of civilization with its cares, than the childish pleasures of any fancied primitive land untouched by modern progress.

Advancement is the normal law of life, a natural necessity of a healthy living organism. The child that grows not is an abortion of being, a failure, physically. The mind that grows not, but is content with a life of routine and custom, is a mental abortion which no one can either admire or choose. A state that does not advance but contents itself with a perpetual look-

ing back at the past, as the highest possible aim of life, will stagnate, decay and be left far behind in the race by those who look forward and struggle onward for a something better in the future than they have known in the past.

Progress to a higher civilization is or should be the normal fact in all nations ; but there are nations which seem to have made advance for a time, to have reached a certain degree of development, and then to have stopped, stagnated, decayed, or to have maintained an existence only by accumulations of primitive elements rather than by a growth into manlier forms. This is the case with nearly all the civilizations of Asiatic nations ; and China, your ponderous neighbour, gives us a tangible example. Thousands of years ago, while the world's civilization still was young, China invented written characters—even while her language was in its first syllabic stage ; and all the growth of these many centuries since then has been to accumulate in rich but unwieldy exuberance, a mass of those primitive characters, representing a language still in infantile form. Ethics, laws, customs, patterns were fixed. All her laws and ethics revolve around the one simple thought of the earliest form of government, that of the father having control over his household, and of children obeying their parents ; an idea which is made to do duty in every phase of official life, even to the Imperial Throne where sits the father of his people, and her indigenous religion centres in the worship of ancestors. Not a growth of social and political ideas, you see, but a vast accumulation of varied applications of the one idea of the relation between a father on the one hand, and an ignorant woman with babies on the other. For the idea of the relation of father and son in China is that of father and little child, and has not even advanced to the idea that when the son has grown to manhood, he is one man and his father is another ; but the child is a child for ever. The manly strength of the full grown

developed son must bow to the word of his father, or the mumbling of a dotard grandfather ; and thus a whole hemisphere of ideas, of duties, is unknown while the other half is developed and strained, and stretched to monstrosity.

A relationship prior to that of parent and child—the grand principle of all true sociology, given in the very beginning of the Bible, and fundamental in all progressive civilization—is ignored, unknown, viz., the essential equality of the sexes, the husband being first of the two in household rank, and that when the child has become a man he is no longer a child, but a man who may take to himself a wife and these two then set up a new family. In China the woman is but a supplement to the man, and the child an appendix.

The natural duties and relationships of parents and children are reciprocal, like the two arms of the body, which should be balanced, though one may be a little more expert than the other. But in China the relation of father to child is so exaggerated that it is as if the right arm had been developed into a limb six feet long ; while on the other hand, the relation of child to parent, from the standpoint of parental responsibility and duty, is so minified that it is as if the left arm had been dwarfed to an inch ; and thus as a feeble, flabby body with one arm of an unwieldy length and the other infinitesimally small, would be a monstrosity, so the ethics of relationships in China have grown into a social caricature of a fundamental truth. And then the result of this state of affairs is to preclude all growth. The law of advance is that each generation is like the one preceding it, with some little variety. Now if the variety is an improvement and the little change be allowed to live and grow, it will increase until, in a few generations, there is seen to be a great advance for the better. If, however, all variations from the primitive form be prohibited, all advance is impossible, and a dead uniformity of type results.

The tendency to suppress originality is universal. The difficulty in civilizing the world is not to get a people to submit to fixed laws, but to get them out of fixedness of law into a living, growing organism. The tendency is seen even in the west. A Pennsylvania Dutchman of my grandfather's day had a boy who was not satisfied with the old way of carrying wheat to the mill, with the wheat at one end of the sack on one side of the horse and a stone to balance it at the other end of the sack, at the other side of the horse, and put half of the wheat on one side and half on the other. He came running to his father, "O Fader, see! I haf put one half on one side and one on die oder, and it coes just as cood." His father scolded him, saying, "What are you thinking about? Do you dink yourself better as your fader and grandfather? You shust go and put in the shtone, as pefore." Now in civilized lands, the progressive boy becomes his own master before he quite loses his new idea, and he develops it independently to practical results, which even his old father by and by comes to approve, though if he had had his way, it never would have been done.

But in China each rising generation is kept in the rut of its predecessors by the almost absolute control of father over son, until he in turn loses all tendency to vary, and himself becomes conservative. And thus by the tyranny of the past over the present the one type is perennially perpetuated.

II.

WHAT IS CIVILIZATION ?

This is a crucial question, the proper understanding of which will materially affect our discussion. One cause of the endless round of polemical warfare, and the bitter wrangles in the world of thought, is the defectiveness of definitions of

cardinal points. Let us try at the start to understand what true civilization is ?¹ Dr. Mitchel says it is the arresting of the principle of natural selection in the process of evolution, by which man comes to control himself and his destiny. Buckle makes it out to be the sum or outcome of physical causes, the moral element being insignificant, the mind itself the product of matter. Bagehot tells us that the progress of civilization results from creations of mind conserved and propagated by physical or lower causes. Guizot—whom you all know, and cannot study too much, whose work on European civilization is a masterly philosophy of history—tells us that civilization in its most general idea is an improved condition of man resulting from the establishment of social order in place of individual independence and lawlessness of barbaric life, the progress of the human race towards realizing the idea of humanity.

Now, in attempting to formulate for ourselves a definition of what civilization really is, we must not forget the following facts:—(1) The state is an aggregation of individual elements, and that there can be no civilized and progressive land without civilized and educated masses of people. (2) No true civilization is in spots or partial developments. A state in which there are few troubles,—all things nicely arranged for everybody, but where the people do not think for themselves, being led by officialdom, like a flock of sheep in intellectual and moral childhood,—is not a civilized state. A state that has acquired considerable moral and intellectual advance, but where the masses have little physical comfort and no political liberty, is not a civilized state. A land in which the people have almost perfect liberty, but where might is right, the weak oppressed and violence rules, is not a civilized land. A people in which every individual has almost perfect liberty, and inequality or

¹These definitions are rather in substance than in the words of the authors mentioned.

difference is rare, but where there is no national sentiment, no cohesion of state, simply an ever-flowing mass of human individual—is not a civilized people. A land in which refinement and culture make a sort of paradise for the favored classes, but where morality is rare, where effeminacy characterizes the public spirit, where no noble idea or lofty sentiment permeates the masses of the people, cannot be called a civilized state. Thus no one principle alone can make a civilization. (3) Civilization is not a thing that can be manufactured to order, or imported ready made,—a something that men or nations can choose and change, put on and off like a suit of clothes. It is the life and growth of a people, the outcome in social and political life of the principles which actuate and control the individual character. Keeping these points before our minds, it will be seen that a true form of civilization is only to be found in those lands where civilized individual men combine on compatible principles, and evince a matured character in all the various phases of social and political life.

Now what is the character of this unit, this civilized man? It is a man in whom all the elements of human nature are matured, or are progressing in harmonious development towards legitimate maturity. A man in whom the physical alone is developed makes a magnificent savage, but is no complete man. A man may cultivate his mind and possess all the external refinement of the scholar and the gentleman, and yet have in his private life a moral foulness to which he would never dare to introduce his mother or sister, and thus make himself a representative, not of true civilization, but of that gangrene by whose rot many a nascent civilization has fallen into irrecoverable ruin. A man whose moral sense has been aroused, and who follows the bent of his higher nature, who cultures himself into philosophic calm and heroic virtue, but whose soul is still unlightened by eternal hope and the confidence of faith, in

regions where faith alone is rational, is a man whom we can admire, but whose gloomy type is impossible as the ideal of a true civilization. The man whose religious instincts have been so warped and misled as to make him a recluse or a cynic, an ascetic neglecter of physical, mental, social, or political manhood, is an egregious failure as a man, and far from the ideal after which we seek. Our ideal man is one in whom all the elements of manhood have full room for development, nothing suppressed or removed, depriving humanity of any legitimate heritage; the lower, however, subject to the higher powers, and all in conscious subjection, not to any man or combination of men, but to Him who has created the universe and is Father of our spirits. A man who cares for the physical as a valued inheritance, who takes his place as man amongst men in social and political life, whose mind is ever open and earnest in the search after truth in every realm of nature and of thought, whose moral impulses and actions are pure, whose spirit rises unsullied in hope of immortality and in scientific trust upon God, is a civilized man. Let this become the ideal unit, the aim of a people, fully realized perhaps by few, and that people will surely advance in all that is true and abiding in civilization.

What strikes the mind first of all in a country called civilized, is the external refinement, the comforts and conveniences of life, the power of machinery in manufacture, the ramifications of commerce and the engines of war. A step further and the school house and college, the spread of education and its influence, become palpable. It requires deeper penetration, however, to see the occult but still more powerful moral and religious forces behind it all.

That there can be no true civilization without morality is a truism so thoroughly accepted by all that I need spend no time in arguing the point. History tells us, and no one in Japan would doubt the fact, that no amount of outer refinement,

or advance of commerce, or engines of war or education could save a nation weakened by moral rot. In so far as a nation is immoral, just as far is it weak, and unless morally regenerated it will assuredly perish.

But my next point may be disputed by many, and that is this:—There is no public or private morality possible without religion, and then of course no true civilization without a religion. Man has a religious instinct that must be satisfied, which unmet by a something true to match it degenerates into dark superstition and cruel rites, and which untaught may be wrought upon by designing men to enslave the mind and block the wheels of progress. If, however, this faculty yearning for the unseen, supreme, and absolute being, the author of our nature and the universe in which we dwell, is met by a revelation which our reason tells us is worthy of belief, it lifts man, not out of the present world in which we live, but gives him the consciousness of superiority and authority over all that is temporal, and of an heirship to that which is eternal. Man is a worshipping animal, “deifies and adores the first thing he meets rather than cease to adore.”¹ This religious faculty is the most fundamental of all our faculties, if developed healthily, ennobles, impels our whole being forward and upward, the soul of all true progress. True religion, meeting the most fundamental faculty of man’s nature, is the most expansive and elevating power in the world. Corrupted, it is indeed *corruptio optimi pessima*, the worst of all debasing evils. To attempt to discard all religion because of its frequent abuse, and the errors believed and the crimes committed in its name, is as illogical as the asceticism of the monk, which curses the world because of the evils wrought in it. The man of well balanced mind is neither monk nor infidel; he is religious and social; he neither exiles himself from man nor seeks to repudiate

¹Coquerel.

God. And it often happens that as men drift away from a religious life, some low superstition develops within the soul. 'Tis very true that in individual cases, the religious instinct seems to be educated away. But blindness in many an individual does not prove the non-existence of light, and the atheism of a few abnormal individuals is as nothing compared with the overwhelming testimony of all lands, of all ages, proclaiming with the united voice of every language, the hunger cry of the human soul for the infinite, that feeling after God, which must have something in which to trust.

Nor is this religious faculty a mere sentiment which can be cultivated by philosophic speculation, or by almost any kind of thing called a religion. The universal hunger of the human heart after God, this mysterious longing for supernatural sympathy, those hopes and fears for the unknown hereafter, can never be satisfied with milk and water disquisitions on "the true, the beautiful, and the good" in the abstract. The sin-struck conscience with forebodings of wrath, and seeking the pardon of a loving Father, will never be satisfied with learned discourses about the evolution of conduct, the evanescence of evil, and the comparison of relative with absolute ethics. The soul that yearns after personal conscious immortality, and looks upon that hunger as a prophetic instinct of future life, will never be satisfied with any lean theory of transmission of influence; nor will it be much hurt by the small talk of would-be philosophers about this hunger being selfish and low. As well might they tell the common sense of mankind that the desire for food was low and selfish and animal. And what if it is? Whatever you like to call it, it is there, and it must be satisfied at any cost, philosophize as you may, and so with the hunger of the soul.

The world's religious instinct will not be satisfied with mere hints and suggestions and theories; this faculty demands something definite, something authoritative, which will compel

the heart's belief. But now as soon as faith or belief in authority is spoken of, up rises the wrath of a certain class of people who call themselves scientists but are not truly so, and they cry out "faith is suicidal of science!" "belief is destructive of reason!" Nothing could be more unscientific, more absurd, than such assertions as these. We ask no one to study the sciences by faith, or to allow belief to take the place of thought, although the doctrines of Euclid are as really founded on faith as the doctrines of Christ. There is a place for the microscope, and another for the telescope, and they cannot be interchanged. It would be absurd for the astronomer to ridicule the microscopist, because he cannot see the mountains of the moon with his little instrument that was made for an entirely different purpose; and equally absurd for small thinkers to ridicule faith, because it is not adapted to a sphere for which it was never intended. We are subject to laws, to limits, to authority on every hand, obeying which we have freedom, as fish in their natural element; and outside of which is death, as to the fish thrown upon land. All matter is subject to physical laws, the individual is subject to social law, the citizen is subject to political laws, the mind is subject to mental laws, the soul is subject to spiritual laws, and being a conscious personality seeks a conscious personality, as the source of that law to which it feels itself subject. Religion is the attitude of man to that supernatural authority, and any communications which may come from him. And here microscope, and telescope, and crucible, alembic, scalpel, and test acids and whole laboratories of instruments and experimentalists cannot help one iota—a revelation must come in; nor is it a region of blind acceptance of every thing presented by any class of men. But if any man, or any book, or any system of doctrine, be it Koran, Zendavesta, Pitaka or the Bible, comes asserting a right to proclaim to us eternal verities, the will of the Supreme, or the facts of the

future world, before we believe, we must ask for their credentials and submit these credentials to human reason. And now you may call in your microscope and telescope and alembic and all the army of scientific experimentalists, with all their facts and specimens and knowledge, and let them test those credentials for you. Don't be afraid; those credentials are very important; if they are false it will be the height of folly to believe the message they bring; if they are true, it will be still greater folly not to accept the message they offer. Test them well, for they are the scientific links between the natural and the supernatural, which if proved to be true will make your faith as thoroughly scientific as any other exercise of the reasonable mind.

No religion that cannot produce its credentials and triumphantly present them to the test of reason, can stand before the onward march of science, can for a moment be considered as an element in true civilization. No religion which debauches the mind can produce thereafter true morality of heart and life, and in the march of science must go to the wall.

And that brings me now to a statement which I do not ask you to accept on my authority, or on the authority of the Christian church, but which I ask you seriously to consider, and to test scientifically. It is indeed the centre of my thesis, and to prove which this course of lectures is being delivered. And the statement is this: you have seen that there is no true civilization possible without the salt of morality, and that there can be no general morality without religion; I now make the statement that there is no religion but Christianity that can stand the testing of science, the probing of advancing thought, and that can be the torch, the sun-light if you will, of true civilization of modern times. In every religion there are elements of truth, but the large proportion of palpable error brought to light by modern education, vitiates the good, and those religions that are unscientific are doomed to perish.

But amid all the crash of falling creeds, Christianity stands out as the one exception, the soul of all true progress, whose path is being cleared by the march of intellect, and whose power is being more and more unfolded by the magnificent triumphs of modern mind. And the reason is twofold: (1) its credentials, when tested, are found genuine, and thus it demands and obtains a hearing from the thoughtful mind of man; and (2) it is the only known force by the help of which the higher elements in the perfect unit of a true civilization can be produced, and all its legitimate influences tend in that practical direction.

III.

WHAT IS CHRISTIANITY?

And now the question properly arises, what is Christianity? Just here let me ask you to dismiss from your minds for a moment all definitions and representations made by opponents of Christianity, whether found in the scurrilous refuse of Tom Paine or Robert Ingersoll, in the superficial pages of a Draper when he leaves his proper sphere, the partial statements of pseudo-scientists or the ponderous but defective philosophy of Herbert Spencer, and bear with me while I give you the view from within, from the Christian stand-point.

Very briefly then, we hold that Christianity is (1) a revelation of the mind of God to the mind of man through Jesus Christ, and of the means by which man may be in eternal harmony with God; and (2) an unfolding to us of the Creator's ideal of a complete man, in the man Christ Jesus, and of the way by which mankind may reach this ideal; the following of which is the progress of the truest civilization, and the attain-

ment of which its grandest culmination. This revelation is contained in the Bible; in the Old Testament, which prepared the world for the advent of Christ and the reception of his teaching; and the New Testament, which tells the story of his life, and unfolds his practical doctrines. This revelation simply puts into the hands of men that which they could not by any other means obtain, and only so far as will be of practical value for the elevation of man. It is put, however, into the hands of men that they may use it according to the intention of its Author, in harmony with every other revelation of God which science or thought opens to our view, that they may disseminate its benefits among their fellow men and impart its unfolding riches of maturer understanding to succeeding generations. This practical development of scriptural revelation for human use is three-fold. First, we have Christian doctrine; secondly, a Christian church; and thirdly, a Christian manner of life.

As it is necessary in studying the facts of nature to put nature's laws into some system that can be comprehended by the human mind, and be taught to the enquiring student, so the moral and religious truths of the Bible, imbedded in its history and poetry and narrative and letters, unfold to those who search for them, spiritual laws and facts which must be systematised so as to be apprehended as a whole, and taught to the young and those who are busy with other lines of life. Hence a system of Christian doctrines or the science of theology is a matter of course. Now you may have been told that the dogmas of the Christian church are illogical, childish, unscientific, absurd; and if you should call Christian doctrine everything that has been taught in the name of Christianity, I would have to agree with the verdict; for men calling themselves Christian teachers have, in their ignorance, taught many a falsehood, many an unscientific tradition, many a childish absurdity, many an

atrocious caricature of the truth, and were ready to damn any one who would dare to doubt their dogmas. I am not ignorant of these things and am profoundly ashamed—not of Christianity, but of men who have banished Christianity, and in her name have set up the foul evolution of their own ignorance and corruption, or have overlaid the fair face of truth with the hideous mask of falsehood. Be pleased to understand that doctrine and theology are intended to show forth the laws and facts of revelation, just as natural science is intended to show forth the laws and facts of the natural world. And just as false science does not affect the facts and laws of nature in themselves, so false doctrine does not affect the facts of Christianity excepting to belie them. Christianity is not dogma. You test science by experiment, by natural facts; you must test doctrine by the standard of the Christian Bible, “to the law and the testimony,” any doctrine or tradition that cannot be easily deduced therefrom is not Christian—is alien—is a human addition. With the Bible I take my stand, and I challenge any one to state a single doctrine that is childish, absurd, or false, that can be fairly deduced from the teachings of this standard.

For the conservation of doctrine, for the social wants of religious people, a society is necessary, and hence we have a Christian church; but you will please remember that a Christian church is a combination of human being—of fallible men—but if true must combine on the line of biblical principles. But you have been told that the Christian church is a machinery of priestcraft, designed to keep men in ignorance and mental subjection, whose fetters must be thrown off by all men of science and thought. I beg your pardon, gentlemen; that is not the Christian church at all, but a foul usurper of the name of Christ, under whose guidance men have duped their fellow-men; have robbed them of liberty of conscience, and the heritage of free thought; have become instruments of political corruption and

degraded all that men hold dear ; have trod on the neck of kings, and been tolerant of every crime but that of opposition to themselves. A whole hideous range of dark deeds of oppression and blood stands out before my eyes, until I shudder and blush for—not Christianity, for she has done none of these things,—but for those human beings who could prostitute a thing so holy for ends so vile. Gentlemen, Christianity is not that thing which has often gone by the name of the church. Every thing that men have added to that which can be fairly deduced from Christ's own teachings, is not Christian, and I challenge you to produce any scriptural, biblical principle that in any sense antagonizes the soundest principles of individual freedom, of mental enlargement, of social advancement, of political economy, or any element in the noblest civilization !

Christianity aims also at producing a Christian character, which shall be the normal type of a Christian civilization, the elements of a Christian nation, nay of a Christian world. There are two ways in which the out-working of this aim may be seen in individuals. In the first place, in the character of people who intelligently and consciously strive after the Christian ideal. In these you may find many a weakness, many a defect arising from various human imperfections. In so far as they approach the Christian type, the man Christ Jesus, they are found to approach the perfect ideal of complete humanity. In so far as they vary from that type in principle they cease to be Christian. A second way in which this tendency works is in introducing a sort of moral fibre, imparted to national character, to public opinion, to the working of thought and social sympathies ; tendencies which may be seen in many a man who discards the restraints and the sanctions of the Christian religion, and who may even be far from the standard of purity in morals, so that there is often much more of frankness and fairness, and of the fundamental framework of noble

humanity than one would at first suspect, in these characters in which the Christian ideal is not yet evolved, where much that is doubtful, or even repulsive and insolent, appears on the surface. But let it be distinctly understood that what is doubtful, and insolent, and repulsive is not due to Christianity, unless you can find it in our standard Jesus Christ, but is due rather to the absence of the best elements of Christianity. But are not all foreigners who come from Christian lands specimens of the Christian type? Alas no, some of us are very far from it. And how does it come that if Christianity is such a boon, any one can reject it? Simply because men are free and fallible, and "men love darkness rather than light" in these things, and for the same reason as in Christ's day, "because their deeds are evil." Christianity invites men to the highest good, but God himself cannot, will not, force the unwilling heart to love him. But you speak of "Christian nations;" permit me to ask you to say "so-called Christian" nations; for history, neither past nor present, can show us a single nation in which the Christian ideal has been fully developed. Christian nations so-called do a great many things as nations which are repudiated by the Christian element therein, and every national crime, unless you can trace it to Christian principle, is a new evidence that the Christian ideal has not yet been reached, and must not be laid to the charge of Christianity but to its partial repudiation. And yet the wonderful results achieved by the still partially evolved Christian civilization are so strikingly magnificent, and so pregnant with promise, of future good, that we look forward with confidence and hope to the time when it shall permeate the world's peoples, and humanity's highest ideal shall be realized by all mankind. This superiority of a civilization influenced even partially by Christianity, can be understood only by a comparison of civilizations that have not been influenced by Christianity, with those other lands where Christianity has to

some extent exerted her power. To such a comparison I now call your attention. But first let me ask you to remember that Christianity is not to be measured by the defects of pretended followers, but by principles, facts, legitimate influences; and also that Christian civilization is not to be judged by any isolated action or age, but to be traced in the combination of facts and ages through which the influence of its principles is being gradually unfolded in practical life.

IV.

PRE-CHRISTIAN CIVILIZATIONS.

We glance first at the history of nations in which civilization made advances before the rise of Christianity. We pass by the partial civilizations of Asia, where in historical times, one type has ruled, change has been rare, and advance the exception; merely calling attention to the fact that this unity has tended to despotism and tyranny on the one hand, and truculent ignoble submission on the other. But let us look at the stately march of those six great empires which successively rose and fell, each bequeathing to its successor all the advance it had gained, bringing, at about the time of Christ, the known world to the magnificent zenith of the noblest civilization possible without the regenerating influences of a supernatural religion. The oldest historical nation is the Egyptian, the monuments of whose greatness of resources, of scientific advance, are standing to-day in stately pyramid and silent sphinx, but whose land has for centuries been the home of a beggarly remnant, without a rag even of moral or political greatness. The Assyrian Empire was vast in extent, splendid in its conquests, its triumphs written on stone and clay that are being deciphered to-day, its

great capital Ninevah unsurpassed in magnificence. The Babylonian wave of Empire absorbed all the acquired strength of Assyria, inherited its provinces and rose to greater glory. All the wealth of the Babylonian Empire, and its civilization, became a part of the Persian wave of splendour, which drew from still wider sources a still greater opulence, and grew to vaster grandeur. The keen life of the Greek, in the brief time of the supremacy of the Macedonian Empire, infused a rich element into the conquered world; and in her fall, transmitted her enterprise and intellectual superiority as a heritage to her Roman conquerors. The vast organization and iron strength of the Roman Empire had, at the time of Christ, brought the accumulation of all the preceding millenniums into one vast civilization, which was the culmination of the progress of the preceding ages, and the climax of triumph for human intellect and political power.

The intellectual greatness of those ages is the marvel of to-day; so far as human genius goes, in philosophy, poetry, sculpture, oratory, statesmanship, they are still unsurpassed. In magnificence and luxury they are unapproachable.

But I dare not linger. Let me point out one or two facts. (1) All of these nations rose from a state of partial barbarism, in which were many virtues arising from lack of opportunity for vice, or the earlier impetus of a young religion, and as a natural consequence this virtue, with physical strength, gave them military heroism and manly courage. So they conquered, and grew wealthy and refined and civilized; and in proportion as their civilization and refinement grew, so vanished their virtue, their heroism, their courage, until they became unspeakably immoral, completely effeminate and an easy prey to the next conqueror. These new conquerors were barbaric, heroic, enterprising, until they in course of time, along with ever rising intellectual and physical civilization, sank into still deeper

moral degradation and pitiable effeminacy, becoming an easy prey to the next healthy barbarian, with a new religion to replace or add to the old one that had become effete. And so it went on in ceaseless rounds, each empire rising higher in refinement, philosophy and civilization than the preceding, but as a result of that civilization, sinking to still lower depths of moral rottenness, until the rude barbarians of Europe shattered into fragments the vast Roman Empire, the heir of all that had preceded, the culmination and the finis of that style of civilization, revealing at once its power and its signal failure.

(2) Another thing worthy of notice is that when these empires began to decay, nothing could impede the downward tendency. Advancing thought had undermined the religious faith; old forms and ceremonies had no longer a moral power; philosophers sought in vain to formulate ethics, and prescribe for the peoples' malady, but the incurable leprosy went on. There was absolutely no morally regenerative force; and for want of that, moral death brought political ruin, which in every case was inevitable. (3) Another fact is that in all these civilizations there was an ideal and a unity of purpose, but the ideal was too low, too narrow, and under none of them, though abundantly realized, could the complete man be evolved. Take for instance the Greek type, in some respects the most attractive of all. Its type is human, its ideal the physically and mentally developed man, combined in a democracy where all shall be equal and the state supreme. A type which naturally resulted in the Athenians poisoning Socrates, because he taught their children to be more virtuous than their fathers, and banishing Aristides because he had earned the title of "the just," thus imperiling the uniformity of the state. And just as defective the brutal heroism of the Roman type with its gladiatorial shows, its exposure of infants, and general disregard for human life.

And what was it that put a stop to this long series of revolutions from barbaric strength to civilized weakness and pitiable collapse? Why did not the barbarians who conquered Rome adopt Roman civilization, as conquering Rome had adopted that of conquered Greece, and so on down the long story of the past? Why, because the world had turned over a new leaf, and instead of borrowing from Rome, modern civilization owes its radical difference, humanly speaking, to a despised and feeble people, the Jews, and its perennial vitality, its universally admired and elevating ideal to a village carpenter—crucified when little more than a lad.

V.

CHRISTIAN CIVILIZATION.

And now let us try to discern the cardinal facts and causes of the new civilization of Europe. Those of you who have read Guizot's *History of European Civilization* will remember his masterly delineation of the three great forces contending with each other at the downfall of the Roman Empire, and for ages afterwards. These were, (1) the shattered wrecks of Roman Civilization, which were more an impelling memory of the magnificence of monarchy and of law than anything tangible; (2) the Christian church, which had grown up from a mere handful of poor Christians in the first century, to a vast imperial hierarchy, a great political power; and (3) the Barbarian element of individual freedom and brutal coarseness and cruelty. I am not prepared to say that the fact of the church, having at that terrible time considerable political power, was an unmixed evil. Of course the wielding of direct political power by the Church is alien to the spirit of Christianity, its province being to trans-

form and elevate the individual, and through the unit elevate the whole; yet those ferocious half-savages, whose blood flows in the veins of many of us here, needed a stronger check than kind words, and that check they found in the political power of the church which had survived the overthrow of the imperial throne.

You will of course understand, from what I have already said, that I do not look upon the Christian church of that time, or of any time, when she directly mixes herself with politics, as synonymous with Christianity. The Christian church was a combination of men who had certain political aims in view, and used as instruments the name, the history, the accumulated social influence, some of the doctrines, the promises and threatenings of Christianity, as a means to obtain political sway. Thus the church became one of the struggling factors in a new civilization, with some grand divine elements behind her, which she often prostituted, so that she was frequently a hindrance rather than a help to the spread of Christianity and Christian influence.

There were then these three elements, monarchical tendencies inherited from the Roman empire, the politico-ecclesiastical tendencies of the church, and the wild brutal democracy of the conquering Barbarians. These three elements struggled together, none ever having the upper hand so completely as to destroy the others; none ever so weak as not to influence the others; each one modifying the others, repelling, advancing, clashing, uniting, exploding, fusing, imparting, increasing; and the struggle goes on to-day, but on different lines, on higher principles, and with less destruction; and will go on until all hearts are fused into one brotherhood around our ideal Christ Jesus.

To the quiet contemplative mind, such a series of perpetual conflict would seem to be evil and only evil; and yet that series

of war and combat has given birth to a civilization which is vastly superior to all the civilization that preceded it in type, in character, and in power, and in promise for the future. I must condense a vast amount of facts into a very few sentences now, to show the salient points of this new civilization, and the potent cause which makes it differ so completely from every other type. Let us recall the three great facts respecting the former civilizations. (1) It was seen that as civilization and refinement and philosophy advanced, religion died; and immorality, political effeminacy, weakness, collapse, resulted. On the other hand as modern civilization advances, pure and noble religion lives on; while superstitious trappings fall away, immorality is more and more branded with shame and driven into sewers; along with comfort and peace, there is ever an increase of military strength; and along with this increase of military strength, there is a commensurate decrease of military vices. Old civilizations gradually made men unfit for war; modern civilization puts in new energy, and when needed, pours out from farm-house, and manufactory, and commercial offices, and mechanics' shops, deluges of men who need only a little training to make them as steady of nerve, as indomitable, as the most famed veterans of a heroic age. This was seen in the late American war, and can be seen in any war that England or Germany wages. The old civilizations fell before barbarian power; in presence of modern civilization all barbarisms droop, are powerless, their day seems to be done, they must become civilized or die. The old civilizations, when warlike, aimed at conquest; not so the new. Though the war energy is there, it is turned into an impulse to further the products of peace, and the death of barbarisms is more like the melting of snow under the warmth of the sunshine of spring.

(2) We saw also that the empires of pre-Christian times, their civilization being only a superficial shell of refinement

and culture, with a heart weak with the putrescence of moral decay, could not be saved from irretrievable ruin. On the other hand the civilized nations of modern times have their chief defects on the surface; many an undesirable thing is prominent, many a wrong still unrighted, many a lack still to fill, but at heart there is solid soundness and living force, so that repulses and defeats are followed by resurrections and grander growths. Division means only multiplication, as in the case of the United States separating from Britain. Great Britain is vastly greater than before, and the United States almost as big as her mother. And before long Canada and Australia will be nations greater than any old empire, while Britain herself, from which they all sprang, seems younger, fresher, than ever, not yet having reached her prime, and without a sign of decay, although already older than any empire of pre-Christian times.

(3) We saw also that there was a sort of national type or ideal in the olden civilizations, which though realized fully, was entirely inadequate to the powers of man or the needs of a national life. On the other hand the ideal of Christian civilization, whether in the individual or in the nation, is still very far from being realized; but as we strain every nerve and every power of complex humanity to reach it, it advances still, and every rise we make serves only as a vantage ground from which to behold the heritage of our children, the vaster possibilities of progress. It points us forward to a time foretold more than 2,500 years ago, when in poetic language of figure, Isaiah sang of a time when "the wolf also shall dwell with the lamb and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain—for the earth shall be full of the knowledge of the Lord, as the waters cover the sea—" meaning that when our ideal man shall have become

realized as the actual unit of a pure world-civilization, armies will be disbanded, their occupation gone, and the accumulated energy of freer, perfecter man shall be held in moderation and turned to the production of the blessings of peace, and of good-will among men. I know that this culmination seems still far away ; but let me remind you that amid all the din of armaments of war, men are gradually growing ashamed of the business of murder. I can scarcely conceive of circumstances that would necessarily bring war between Britain and the United States. And just imagine to yourselves a general civilization, a moral development in all, or even most lands, equal only to that of these nations at present, with Canada and Australia, and you would see that the army would be nothing but a police force. And why should not the evolution go on until soldier and policemen both became interesting only to the historian and the antiquarian ?

VI.

THE POTENTIAL PRINCIPLE.

And now what is the potential cause of this reversal of all preceding civilizations, similar in fact to the introduction of life into the natural world, reversing many of the processes of former ages, and leading to marvellous advance ? Just as in the change of the inorganic world into organic, nothing absolutely new was required but life, so in the change from the lower civilizations of those old times to the better one of to-day, there is no absolutely new element, only the introduction of a living spiritual power,—the Christian religion ; and you may be still more surprised to learn that the most active assistant in the spread of Christian influence is the colossal advance of modern

science. Science has done much to remove incumbrances of old pagan traditions that had fastened themselves like parasites on Christianity, and I hope and expect she will work on the same line until every shred of superstition, and human tradition, and useless form shall be done away, and the golden Christianity of Christ alone remain. Another thing she has done, and that is to nourish and stimulate a state of mind that is not credulous, which advances only where the way is firm. And may she still go on strengthening the intellectual powers, for then the faith of the heart will be more strong. But let her be careful to avoid that most fatal of human mistakes; the going to extremes—let her not seek in removing the parasites to amputate the the limbs, nor in strengthening the mind to harden it against evidence and reason. The influence of Christianity has been exerted in two ways. (1) The politico-ecclesiastical corporation called a church, exerted as a political power a considerable influence in curbing the violence of the barbarian element, and introduced into European laws some vital principles unknown before, or at least not incorporated into the old civilizations. Such for instance as—

1. The fact of a Supreme Lawgiver to whom all human law should be tributary.

2. The importance of the individual man in presence of the fact that each is immortal.

3. The obligation of man to man as being all equal in the eyes of the Supreme.

4. The sensitiveness to human life, proclaiming abortion to be murder, abolishing the gladiatorial combats, forbidding the exposure of children, etc.

5. Judging of the enormity of crime by the element of intention, and so on.

The other way in which Christianity worked, its more legitimate sphere, sometimes with the help of the church and

sometimes in opposition to the church, was in transforming individual man by the teachings of the Bible, so that he might become a properly developed unit among men, the basis for the highest civilization. To show how this was done, and is being done, is outside of my present task, and to explain which would lead me to the wide field of Christian doctrine ; suffice it to say that Christianity has satisfied the human heart with the revelation of a God whom all can adore and love, and with an ideal man whose supreme excellence is acknowledged by all, and is still an inspiration for the noblest among men. The world was taught to believe in the enormity of sin, and the necessity of internal holiness as the fountain for purer action. Religion was made to be identical with practical life. The marriage bond was made sacred, the home was elevated, and vast and innumerable streams of charity were sent flowing to the lowest and the farthest of the human race, ameliorating man's present and pointing to a better future. These influences working together have been little by little transforming, elevating men, and through the individual man, nations and civilizations.

I shall now close with the statement of a momentous series of facts, and leave you to consider the problem the contain. The Christian religion is the religion of the Bible. The two cardinal points in the Bible are the laws of Moses, and the facts and words of Christ. A family of shepherds were taken to Egypt, where their descendents were enslaved in bitter bondage for centuries. They escape to the desert, wander for forty years before settling down in a little land called Palestine. During those forty years of wanderings, Moses, their leader, elaborated a system of laws. The time was more than three thousand years ago, and from that time until now, by every advance of civilization and of philosophy and science, not one single element, fundamental principle of law, has been added to what Moses gave to those escaped slaves. Can you tell me

why or how it came to pass that Moses, nearly one thousand years before Confucius was born, laid down every true principle that Confucius taught, and did not teach one of Confucius's blunders? And also how it comes that no civilized constitution or code of laws to-day, contains a single principle that was not known to Moses, and applied by him wisely to suit the time and the people that he had to deal with, and that in all his code there is not a single principle now found to be false? Another fact and problem. Palestine has become a miserable province of Rome, as immoral as any other. Out of a wretched mountain village comes a young man of 30 years, who calmly contradicts the spirit of his times, and at the age of 33 is ignominiously crucified. But he leaves behind him a system of doctrine in which every truth contained in every other religion is contained, in which none of their errors are found, and which proclaims vital truths unknown to any other; more wonderful still, from that day to this, through these nearly two thousand years, no new ethical or religious truth has been added, and though he taught only three years, yet he left behind him an influence which has revolutionized the very meaning of civilization, and set the world on the track of its grandest, fullest development, infusing also the propelling power.

Tell me, can you explain these facts with reasons purely human?

LECTURE II.

THE SCIENTIFIC VIEW:

THE RELATIONS OF THE CHRISTIAN RELIGION TO NATURAL SCIENCE, ESPECIALLY TO THE THEORY OF EVOLUTION.

Sir Harry S. Parkes, K.C.B., G.C.M.G., Her Britannic Majesty's Minister to Japan, on taking the chair made the following remarks:—

LADIES AND GENTLEMEN:

I have taken this chair with considerable hesitation, because I feel that it is not in my power to contribute by any remarks of mine to the value and interest of the lecture we are about to hear. I have been induced to do so, however, because I think that the plan of these lectures has been happily conceived, that they are specially recommended by their practical and instructive character, and that the gentlemen who are gratuitously giving so much time and labour to their delivery should readily receive any minor support that others may be able to render. I have also been influenced by the reflection that laymen, by evincing an interest in these lectures, may assist in demonstrating to our Japanese friends that the great subject of which they treat is not regarded among ourselves as the affair of a particular class, but as affecting all classes and conditions of men, and that, though the teaching of Christianity necessarily devolves upon those who devote themselves to that high and benevolent work, its practice concerns the well-being of every individual. The value of religion consists in its being a vital motive which may serve

as a guide in life as well as a solace in death; and if it lead, as it should do, to self-denial and self-control, to probity, peace, and good-will among men, its beneficial influence not only on the individual, but on the family, on society, and on the State is self-obvious, and can scarcely be over estimated whether considered from a moral or from a political point of view.

The subject of the present lecture is the Relations of Christianity to Natural Science, especially to the Theory of Evolution. The religion of the Christian differs from science in this, that it is not a matter of demonstration from external, observation, but has its origin in the heart; it is therefore a work that has to be undertaken afresh by each individual, however humble or however elevated his position, in order to meet a personal need that no science can supply; and it is not a matter of the progress of the species, or the progress of any science in which those who follow can profit by the labours of those who have preceded them. Religion may be said to deal with the moral field of man's nature, and science with the material; but a knowledge of the true conditions of the latter is a most important aid to a right appreciation of the aspirations of the former. It is therefore wholly a mistake to suppose, as some would have us suppose, that science is opposed to religion, or that religion shrinks from the researches of science; both aim at Truth, the one as a guide to knowledge in the seen and finite world, the other as a guide to conduct which shall best fit us not only for our duties here, but also for future life in the Unseen and the Eternal. The great truths of the scriptures are not to be impugned by the interpretation or misinterpretation which fallible man may place on some of their figurative passages, such as those which relate to the so-called six days of the Mosaic cosmogony, or those which are said to assert, though in a technical sense they do not assert, the immobility of the earth. Why, science itself now supports

the mighty epochs figured in that cosmogony with a sublimity and a simplicity unapproached in any other description of creation ; and we in this day are not to be charged with error or ignorance because we speak, inaccurately in a technical sense, of the sun rising or setting, or of the ascension or declination of the heavenly bodies.

Man, prone at all times to magnify his own learning, and sometimes forgetting by whom he is endowed with those mental powers which distinguish him so widely from the brute creation, and of which endowment with its attendant responsibilities no theory of Evolution can either deprive or relieve him, is occasionally inclined to attach too great weight to his own deductions, and to claim for his last hypothesis the authority of fact. On the other hand, the fallibility of human assumption is as observable in some of the dogmas and doctrines of men as it is in some of their scientific conclusions. There have been many views of revelation which have proved to be erroneous, and if science be opposed to such views, and aids us in correcting them, we should thankfully accept its teachings.

While on the one hand the Christian religion has been attacked with crude theories, so also have some of its believers shown a want of faith by fearing such attacks. They, in common with all professing Christians, should rather from the past take confidence in the future, remembering that the progress of human knowledge is the illumination of revelation, and that the discoveries of science have greatly contributed to the intelligent advancement of the Christian cause. And as fresh light is permitted, by means of man's research, to break from time to time on our limited perceptions, and to reveal to us a deeper insight into the illimitable magnitude and minuteness of the order of the universe, the more reason have we to recognise in this vast work the finger of a divine Creator, and while sensible of our own littleness, but also of our great hope, to exclaim with

the Psalmist of old, in the spirit both of religion and of science, "How manifold are Thy works O Lord; in wisdom hast Thou made them all, the earth is full of thy riches."

It remains for me to introduce the lecturer to the meeting, and in doing so I feel that it would be superfluous for me to make any personal allusion to Professor Ewing, whose scientific acquirements have been so long and so favourably known to this community, both foreign and Japanese.

THE LECTURE.

Before discussing the relations of natural science to religion we must make sure that we know what is meant by science and what by religion. It is very certain that a great many quarrels have sprung up for no other reason than that the contending parties have given different meanings to the same word. If they had settled their definitions they would have found there was nothing to fight about. Now I think that a great deal of what has been said about the relations of science to religion would not have been said if the speakers had taken the trouble to lay down for their own guidance and for the guidance of their hearers, just what these words mean. To avoid, then, the danger of beginning with a misunderstanding, we shall try to do this in as few words as may be consistent with clearness, only premising that a consciousness of the difficulty of the task is no reason for shirking it.

The materials out of which we build up science are the facts which we learn through our senses. But these in themselves are not science any more than a pile of tiles and timber is a house. We must not only observe; we must measure and compare; we must collect those facts together which have something in common, and decide what that common feature is, and we must try to *explain* them by pointing out that they follow from some simpler or more general results of our experience. For this is the only kind of explanation that science can ever give or ever hope to give. She can only tell you how a complex fact is to be expressed in terms of simpler facts, and if you ask her for an explanation of these simpler facts, she will perhaps lead you a step, or even two or three steps, further back, so that

you come to simpler facts still ; but these, as much as the first, are results of experience. And if you ask impatiently to be led to the bottom of things and to be told why these primitive experiences are just what they are and not otherwise, science tells you she can give you no further guidance, and hands you over to the metaphysicians.

Take an example of scientific method. There must have been some very early student of nature, though his name has not been preserved, who observed that a stone when let go or thrown from the hand falls to the earth. His widening experience soon showed him that the same thing was true of other stones, and not of stones only ; and after a great deal of comparison, men came to see that all bodies near the earth's surface have what we now call weight. A long time later Newton showed that the motion of the moon was to be explained by her weight ; that she is in fact always falling towards the earth in just the same way as a stone does. An easy step further led to that magnificent generalization which we call the Law of Gravitation, in which, going by analogy quite beyond the bounds of our direct observation, we say that every particle of matter in the universe attracts every other particle with a certain force. In this general result we are able to find a common explanation (in the sense I have just described) for the falling of a stone to the earth, and for the structure of the solar system. But you must notice that this law, like all natural laws, is no more than a generalization from experience ; and while it explains much, itself requires an explanation. To give it one has been attempted by Lesage, and if his explanation be the right one we should be able to deduce the law of gravitation from the simplest laws to which we know the motions of all material substances conform. Beyond these laws of motion, which would seem to be the ultimate goal of all scientific "explanation," we are unable to go.

The orderly uniformities of Nature, which it is the business of science to discern, and which in our blindness we call laws, must not be supposed to carry the force of necessary truths. We have no right to assume that the generalized result of our limited experience will be found free from exception in the light of a wider knowledge. While we strive to bring apparent exceptions within the circle of scientific order, we should be abusing the authority of science if we asserted that no real exceptions could occur. Extensive as we find the reign of law to be, we cannot logically conclude that interference has not happened in the past and may not happen again in the future.

Turning now to Religion, and more particularly to the Christian Religion, we find, I think, four elements which are combined under that name. These are (1) certain beliefs; (2) certain moral precepts; (3) certain rites or observances, with an organization which carries these into effect; and (4) a certain habit of mind which for want of a better name we may call devout. To convey any clear notion of this last to a person who has not felt it for himself is scarcely possible; nevertheless it is perhaps the most essential factor in the making of a Christian. It is not enough that he should believe that there is a God, who has revealed himself, and a future life; that he should act towards his neighbour as he would wish his neighbour to act towards him; that he should belong to a society whose objects are to worship the supreme Being and to carry out the law of benevolence. Belief in God as the Maker and Ruler of the universe would be little to us did we not love him as a Father, and the practice of Christian charity would be scarcely more than a haphazard kind of poor-relief, were it not based on a deep sense of the brotherhood of men.

But for our present purpose we need not consider any

except the first of these four elements of which Christianity is built up. For it is clear that science has nothing to do, one way or other, with ethical codes or devotional sentiments or church organizations. If she has anything at all to say about religion, it must be about beliefs. What, then, are Christian beliefs?

If we compare the many answers which have been given to this question at different times and by different men, we find that while they disagree widely in minor details, three grand statements stand out as the essential, because common, features of all Christian creeds. These are :—(1) the belief that there is a personal God who is the Creator and Ruler of the universe, and that its history is the continuous unfolding of his eternal purposes. (2) That he has revealed himself to us through the minds of men, and more especially in the person and life of Jesus, whose precepts and example form our noblest rule of conduct, and in whom our highest aspirations find their satisfaction and our best ideals their embodiment. (3) That the obvious incompleteness of this life will be supplemented by a life continued after the death of the body, in which our individuality will somehow be preserved ;—a life to which the present is no more than a brief and scarcely intelligible preface, suggesting many problems which would be intolerably burdensome did we not look elsewhere for their solution. These three beliefs—in God, in a revelation, and in a future state—are the tripod on which our system stands, the necessary and sufficient conditions of Christian stability.

Comparing now the two forms of thought, Science and Religion, you will see that they both tell us something of ourselves and of the world about us ; but the things they tell are very different, though by no means antagonistic. Science shows us the order of nature, its method and history ; religion shows its origin, and, to some extent, its purpose or destiny. If we ask

how things happen, we appeal to science; if we ask *why* they are so, science cannot help us, but religion is ready with at least a partial answer. You will see, too, that the growth of science need not involve the decay of religion, unless indeed we can prove on scientific principles that our fundamental beliefs are false—unless we can prove that there is no God, that a revelation is physically impossible, and the future life a dream. Nevertheless, I think I am right in assuming that there is in the minds of many now present, if not a definite belief, at least a vague idea that the relation of science to religion is essentially one of antagonism. You hear much of the ‘conflict’ of these two great departments of human thought, and you are perhaps led, without well knowing why, to imagine that while physical science is continually extending its dominion over the minds of men, religion is being driven from the field. You picture to yourselves religion as a moth-eaten and ragged garment, which has no doubt served its uses in the history of humanity, but is now fit for no higher office than to clothe the intellectually naked, to be cut down and adapted to the intellectually childish, or to be cast into the fire of destructive criticism. You fancy that religious faith has been abandoned by scientific thinkers, and survives only as the superstition of the uneducated. You have no doubt, and rightly, as to the vitality of science: you see its practical fruits and profit by them, while some of you have entered more or less deeply into its spirit. Religion you scarcely even care to know, and perhaps in your own minds place the faith of the West side by side with the Buddhist creed from which you have broken loose. You are ready, nay eager, to assimilate everything in Christendom except Christianity. “Sensible men do not believe it over there,” you say. “We will not fetter ourselves with chains which they are laboriously casting off. The progress of science is every day discrediting it more and more. We will not waste time in examining its claims.” And if I were to

ask you what part of your scientific studies has led you to this conclusion, you would probably refer me to the theory of Evolution.

This, if I am not mistaken, is the present attitude of young Japan. Forgive me if I have misstated the position; if these are not your ideas so much the better, for they are wholly false. It is not enough to call them inaccurate: I hope to show you by a dispassionate review of the subject that it is an entire misunderstanding to suppose that the science and the Christianity of the present day are anything else than friends. For in that first place, as a matter of mere statistics about which no difference of opinion is possible, we find that of those men living and recently dead who have done the most in scientific discovery, of the great leaders and exponents of physical science, a very large proportion hold or held the Christian faith. And if we turn from this statistical aspect of the question to the subject matter itself, and examine as fully as we can the results and tendencies of modern scientific thought, I venture to say that we shall find nothing to contradict or discredit, but even something to suggest a confirmation of the fundamental articles of the Christian creed.

How then comes it, you will naturally ask, that the impression has arisen in the minds of many men that there is essentially war to the knife between religion and science?

To answer this question, we must glance very briefly at the history of the Christian Church. During the very earliest stages of that history, in the life-time of Christ and his apostles, and for some time after, we find no materials even for conflict between students of natural phenomena and the exponents of the new faith. But the Church soon lost her primitive simplicity and in many ways wandered strangely away from the ideal of her divine Founder. She amassed enormous wealth, acquired a political

influence which placed kings at her command, and (what is important to our immediate purpose) she formulated as dogmatic truth not a few statements which were not only absent from the teaching of Christ, but were wholly alien to the spirit of his revelation. In many cases those dogmas were nothing more than definite crystallizations of the popular opinion, or superstition, or quasi-philosophic theory of the time. During the period of intellectual darkness which we now call the Middle Ages, a period during which the Church was in fact the guardian and, one may say, the monopolist of all knowledge, those dogmas received that sort of confirmation which comes from never being called in question. The greatest dogmatists are those who never have the good fortune to be contradicted; and, in the case of the Church, what was conceived to be philosophically true received the stamp of a theological dogma. The popular notion that the earth is flat, and that the sun, planets and stars are insignificantly small bodies revolving round it, became, in the writings of the fathers, invested with the authority of a religious truth. No scriptural sanction for such a doctrine existed—in fact, when we think how universal this view must have been in the early stages of natural knowledge, it is most surprising that the biblical cosmogony does not in any way contain it. Nevertheless this merely popular opinion, destitute as it was of scriptural authority, became a part of ecclesiastical belief, and when, at the dawn of the scientific renaissance, Copernicus came forward with rational ideas about the solar system, the Church, in foolish alarm, opposed the new doctrines with all the forces at her command. For a time the question remained unsettled, until the telescope of Galileo decided it by discovering the moons of Jupiter, when the Church renewed her useless struggle. At last peace came, and with it the conviction which so often comes when the heat and passion of conflict give place to calm reflection—the conviction that the whole affair had been a grand

mistake, and that after all there was nothing whatever to fight about. The Church discovered that the spade of science, which she had thought to be under mining her foundations, had in fact done no more than clear away a rubbish-heap ; and notwithstanding her violence and folly, the greatest intellects of the new philosophy, Kepler and Newton, were to be counted amongst the followers of Christ.

The story of this and other similar episodes of ecclesiastical history has been told by the late Dr. J. W. Draper in a book which has, I believe, obtained a large circulation in Japan, and to which for this reason, rather than because of its intrinsic importance as dealing with the question before us to-day, I shall devote a few words. To a reader who does not possess much independent knowledge of the Christian religion, the title of that book cannot fail to be misleading. For the history it narrates is not a conflict between Science and Religion, but rather between Science and the Church, and indeed we might say the Romish Church, since (as he admits) that organization has been specially selected as the object of Dr. Draper's attacks, on the extraordinary ground that "extremists determine the issue" (preface, p. x). The struggle, he says, "commenced when Christianity began to attain political power;" and again he compares the primitive form which Christianity adhered to during the first three centuries of its existence with the adulterated and paganized type it assumed under Constantine, and expressly says that these modifications "eventually brought it in conflict with science" (p. 39). To speak then of the conflict of science with religion is to give the name of religion to that deposit of semi-pagan error which during thirteen centuries gathered undisturbed on the fair temple of God—gathered so thickly that priests and people alike forgot the difference of dust and stone until the trumpet of Luther shook the walls. He would be a rash man who would

even now pronounce complete the work of cleansing which was then begun ; and in that work science has lent no unimportant aid.

The misconception of the struggle which the title of Dr. Draper's work implies, appears frequently in other ways throughout the volume. In the words of a philosophic critic who is a fellow-countryman of the author, and who will not be accused of any pro-christian bias, "religion" is to Dr. Draper "a symbol which stands for unenlightened bigotry or narrow-minded unwillingness to look facts in the face ;" the title of his book "keeps open an old and baneful source of confusion ;" and the same critic concludes that there is no such 'conflict' as that of which Dr. Draper has undertaken to write the history.¹ To give you an idea of the way in which the impression of conflict is needlessly fostered, I may quote from the headings to Chapter VI, where we find the antithesis :—"Scriptural view of the world, the earth a flat surface : Scientific view, the earth a globe." Now, as I have already said, it is not the scriptural view that the earth is a flat surface. It was, if you like, the popular and even at one time the ecclesiastical view, but you will not find it either in the Jewish or in the Christian scriptures. In the same chapter Dr. Draper goes on to say that "on the basis of this view of the structure of the world great religious systems have been founded" (p. 153). The implication would seem to be that Christianity is one of these, and if so, could we conceive any more ludicrous mistatement of its "basis?" Again, Dr. Draper speaks of Copernicus as "aware that his doctrines were totally opposed to revealed truth" (p. 167), though Copernicus was probably enough of a biblical scholar to be aware of just the opposite. Perhaps, however, the drollest climax of historical distortion is reached where Dr. Draper speaks of the origination

¹Fiske. *The Unseen World and Other Essays*, p. 138 et seq.

and rise of Mohammedanism as a "reformation"—"the first or Southern Reformation," while the movement of Luther is "the second or Northern Reformation."

Resuming now our brief historical review, we find that after the Reformation (the "second or Northern" one, I mean) the relations of the Church to science became much more friendly, although in a number of more or less conspicuous instances the Church was compelled to abandon certain outlying and quite unimportant positions by the advancing tide of scientific discovery. Views regarding the age of the earth and the method of creation, the antiquity of man and other points, which were in part at least based as a too literal adhesion to the Jewish scriptures, had to be rejected; and the truth became more fully recognized that Nature is her own revelation: that the revelation which forms the basis of religion refers to no matters concerning which knowledge can be otherwise obtained. While some theologians endeavoured by a certain elasticity of interpretation to remove the apparent inconsistencies, others saw in these only an additional reason for modifying their views as to the inspired character of the books (additional, I mean, in the sense that the same conviction was borne in upon them as a result of biblical criticism, apart altogether from the bearings of scientific discovery). Indeed scientific discovery has in a measure tended to confirm rather than discredit the authority of the ancient Jewish scriptures, by showing their singular freedom from scientific blunders as compared with other writings claiming to be sacred. It is a fact hard for the opponents of revelation to explain, that the order in which living beings are named in the biblical account as appearing on the earth, is that which the theory of evolution requires, and the evidence of geology proves. Even so unfriendly a critic as Haeckel, in speaking of the so-called Mosaic cosmogony, cannot refrain from bestowing his "just and sincere admiration on the Jewish lawgiver's grand insight into

nature :"¹ and a scientific thinker of a very different school, Dr. Joule—to whom more than to any other man we owe the doctrine of the conservation of energy—says “it appears to be impossible to give a clearer, and at the same time an equally succinct, account of the dynamical theory of creation, than that which is comprised in the second and third verses of the first chapter of Genesis.”

It would be pleasant to linger over the entertaining spectacle of the modern historian of creation complacently patting his venerable predecessor on the back. But the point is one on which we need not dwell ; for, if I am not mistaken, the views regarding inspiration which theologians generally hold are such as would not preclude the possibility of historical or scientific mistakes on the part of those writers whom they regard as the vehicles of a spiritual revelation. In fact the controversy, so far as there is a controversy, proceeds now on wholly other lines. Scepticism has thrown aside such rusty old weapons as the story of Galileo. That they were ever used is a matter of no more than antiquarian interest ; to us now the questions which have a living reality are very different from those. If you think that Christianity is to be resisted by the sort of attack for which Dr. Draper's book furnishes you the materials, you are making the same kind of mistake as a soldier would make who should choose a bow and arrows as his equipment in an age of torpedo-boats and rifled guns. Compared with the questions of to-day, the old case of *Genesis versus Geology* is as a fossil to a living organism, scarcely less a fossil than the much older conflict of the inquisition with astronomy. In this connection, however, one noticeable episode in the relation of the ecclesiastical world to scientific thought is so recent as to deserve mention. Twenty-three years ago the late Mr. Darwin propounded a theory of the origin of species, applicable to the

¹ *History of Creation*, Vol. I, p. 38.

descent of man, which, startling as it then was even to most scientific men, has now received at the hands of those best able to judge, a very general although in some cases a qualified assent. At its first statement, and for some time afterwards, many theologians found in it a contradiction of certain popular conceptions which had been worked into the web of their religious faith. The tradition that the several types of animal life as we now find them proceeded direct from the hand of the Creator was, like the flatness of the earth, a popular notion rather than a legitimate deduction from the Biblical narrative. But in the minds of some religious men it had become a part of their conception of a creator, and they held fast to it, apparently with the idea that if it were abandoned there would be no room left for belief in God. Darwin himself had indeed anticipated this objection, and replied to it very truly, when at the end of his work on the *Origin of Species* he said:—
“There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been and are being evolved.” But it was not until after much profitless struggling that this wise judgment of his was generally admitted to be just; and indeed, though the din of this recent controversy no longer fills the air, we may still hear an occasional exchange of shots between outlying combatants. But I think I am scarcely anticipating events when I say that the Christian Church is settling down with the assurance that whatever be the ultimate verdict on the views of Darwin, it is a verdict which the scientific world alone must give, without help or hindrance from preconceived notions, and that, be the result what it may, the position of Christianity is no whit disturbed.

Once more let me briefly repeat that this whole subject of

the historical relations of science to religious thought finds its key in the fact that where there has been conflict or opposition it has proceeded from ideas which are not essential parts of the Christian system. "The real contest is between one phase of science and another; between the more crude knowledge of yesterday and the less crude knowledge of to-day."¹ The abandonment of traditional ideas has been a process of purification and restoration, not of mutilation. It has been aptly said that every individual Christian and every organization of Christians may be regarded as a mirror which reflects the figure of Christ and His Church. But the mirror even at its best is warped and dull, and the image is distorted and dim; and if we see in it features whose divinity we cannot recognise, our first care should be to turn from the image to the object, where, haply, we shall find nothing to repel. If history shows us, and there is no denying it, that the Church's public relations to science have been in great measure a series of blunders which were sometimes crimes, it also shows that, bad as these have been, they have never had the power to alienate from Christianity the men whose names shine brightest in the annals of scientific discovery. Not to mention a host of minor workers, we find amongst the Christians Newton, who supplied the key to the solar system; Boyle, "the father of modern chemistry"; Dalton, who discovered the laws of chemical combination; Young, one of the great developers of the undulatory theory of light; Faraday, the prince and pattern of all experimentalists. And if we extend our view to the present day, we find that very many of the most distinguished students and the ablest interpreters of the dynamics of nature take their place on the same side. You will admit, even those of you to whom Christianity is no more than a name, that a religious

¹Fiske, *loc. cit.*

system which, distorted and misapplied though it has been, has shown itself capable of acceptance by many of the greatest intellects of all ages, past and present, has a marvellous vitality and power.

Apart from the historical attitude of the Church, another cause is at work to produce this erroneous idea of conflict. A few really scientific writers and a numerically mighty host of quasi-scientific ones, who have not accepted Christianity, have referred to it in their writings or lectures in a way which has led many people to suppose that the rejection of Christ is a necessary result of pursuing the scientific method. Partly because of their anti-christian bias, such writings and lectures have received an amount of popular notice which more purely scientific ones cannot command. The latter appeal to a smaller public—outside of which we generally find the most grotesquely distorted estimate of scientific men, their works, and the tendencies of their enquiries. It you were to ask a hundred ordinary Englishmen or Americans to name the man whom they regard as the special representative of physical science, ninety-nine of them, perhaps, would name Professor Tyndall. Now I have no wish to say a word, and it would be highly unbecoming in me to say a word, derogatory of Dr. Tyndall's standing as a contributor to the solid structure of scientific truth, and there is no one but must admire the clearness and eloquence with which he can exhibit its beauties to those who have no eyes for its technical details; but at the same time it is the simple truth that his position with respect to Christianity is, amongst the greater living English physicists, not a representative but rather a singular and isolated position. Put him in one pan of the balance, and put Thomson, Stokes, Joule, Tait and Stewart in the other, and those of you who know anything of the recent history of physics will have no difficulty in deciding on which side is the weight of scientific authority. In

this connection I may appropriately quote the words of a distinguished chemist, Dr. J. H. Gladstone, himself a fine example of the not rare combination of scientific eminence with earnestness of Christian life. In denying the popular fallacy that there is a divorce between scientific and religious thinkers, he says: "A singularly large proportion of the highest men of science of this and preceding times have been devout believers, or at least have acknowledged the truth of the scriptures; while if we descend to men of the second and third ranks we find, at least in my experience, about the same proportion of Christians as in most other professions."¹

Of course it is not suggested that scientific study will make a man religious: my purpose in these remarks is the much humbler and more rational one of showing that it does not make men irreligious. Whether a scientific man is religious or irreligious, he is so not because he is scientific. Of this we have abundant evidence of a kind whose value can be appreciated even by those who know little of science and less of Christianity, the evidence, namely, which is presented in the lives and opinions of scientific men. If by some instances they teach us that knowledge of nature has gone along with unbelief in religion, by many more do they prove that there is no essential discord between the spirit of enquiry and the spirit of reverence, and that the wisest of men's sons have often put aside their wisdom, and become even as little children, that they might know the truth.

Two men have recently died, in each of whom science has sustained a loss which it is easier to deplore than to estimate, and who, at once by their likeness and unlikeness, illustrate what I have just said. One, Clifford, died so early that his achievements were potential rather than actual; the other, Maxwell, was taken

¹Trans. Vict. Inst. Vol. I, p. 391.

from the midst of a life of splendid performance. Of the two, Clifford was an unbeliever in Christianity; Maxwell an earnest Christian. If the life of Clifford gives a new illustration of the old truth that man cannot by searching find out God, the life of Maxwell may be said to show that man cannot, by searching, find God to be impossible. He knew, as few men have ever known, the possibilities of matter, and penetrated into the mysteries of nature more profoundly than many men can even follow. It is difficult to speak of his services to science or the depth of his philosophic insight in language which a general audience would not think extravagant and unreal. Just before his death he said that he had examined every system of atheism he could lay hands on, and had found, quite independently of any previous knowledge he had of the wants of men, that each system implied a God at the bottom to make it workable. He went on to say that he had been occupied in trying to gain truth, that it is but little of truth that man can acquire, but it is something to 'know in whom we have believed.'¹ The life of such a man as Maxwell would suffice to give the lie to the popular fallacy that science conflicts with religion, even if he stood alone; in fact, however, his place is with Newton and Faraday, alike as a pillar in the temple of natural knowledge, and a stone in that grander temple whose corner-stone is Christ.

To a certain extent, however, we may cast ourselves loose from the fetters of authority, whether ecclesiastical or scientific, and examine, each man on his own account, the bearings of modern scientific thought on belief. I shall therefore endeavour to place before you, with as much clearness as the shortness of time at our disposal will permit, some of those more recent developments of scientific discovery and speculation which may be expected to come into contact with religious thought, and in

¹*Nature*, Nov. 13, 1879.

particular to give a brief summary of the theory of physical evolution, in order that we may test whether it contains anything so fatal to Christianity as some of its local exponents seem to imply.

More fully than in any earlier age, scientific thinkers nowadays recognise an orderly procedure in the whole of natural phenomena. They see that the actual state of things, in all its manifold complexity, is but one link in a great chain of development—one step in a slow but inevitable progress from a wholly different past to another wholly different future. They have abandoned the old notion that things as we find them now have been in their chief conditions the same for ages in the past and will remain the same for ages in the future. We now know, as far as any scientific truth can be known, that the story of the universe is in this respect like the story of a man's life or a plant's growth: a simple beginning, a complex present, a future of necessary death. From the brief moment of its existence which is given to us to study, we have learnt that which enables us to cast our vision backward to a time when no life was possible on the earth—to a still earlier time when sun and planets were a nebulous cloud; and forward to a future when sun and planets shall be joined in one huge inert mass, and all life shall have ceased to be. This ceaseless progress from beginning to catastrophe, one little step of which has brought us all here to-day, has been of late studied in various portions of its vast extent, with results which are included under the general name of theories of evolution or development. The idea of the universe as a great mill, which grinds out all things by a process of unvarying sequence, is older than the Latin poet Lucretius, but its exact scientific form belongs to recent times. To Kant, and subsequently to Laplace, we owe the theory of globe development, while Darwin has endeavoured to trace the progressive changes of living things, and Mr. Herbert Spencer has systematized the

idea of evolution and carried it into domains which lie outside of physical science, and therefore outside of our consideration to-day. The whole subject is essentially a progressive one: it is continually receiving additions, and combines much that is still unproved hypothesis with much that rests on as sure a basis as any other scientific doctrine. In examining its relations to Christianity, however, I shall not hesitate to include hypotheses on whose truth or falsity it will be the business of the future to decide.

First then as to Globe development. The nebular theory of Laplace assumes that the material which now forms our sun, the earth and other planets, and their moons, was a long time ago diffused in very much smaller pieces throughout a vast extent of space. Those particles attracted each other by ordinary gravitation and therefore fell together, but besides this motion towards a common centre we must suppose they had a motion of rotation about that centre. In rushing together they generated heat by their collisions, or, in more learned language, their potential energy was changed to heat. As the condensing mass cooled by radiation it split up partly, and portions became detached from the main body which repeated the process for themselves on a smaller scale. These formed the planets, while the main body continued to condense into the sun. As the planets condensed they, in like manner, threw off, or rather I should say left behind, moons, or rings as in the case of Saturn. Owing to its vastly larger mass, and partly perhaps on account of its originally higher temperature, the sun has cooled less completely than the smaller bodies of the system. It is still enormously hot, so hot as to be a grand dispenser of radiant energy, but it is a spendthrift living wastefully on its capital: it is radiating out energy without receiving anything like the equivalent of what it gives, so that its store is steadily diminishing. The earth, though still enormously hot in its interior, has

long ago cooled sufficiently to admit of life on its surface. We know, however, with much certainty that it was formerly in a molten state, far too hot to admit of life. The question then arises—and it is a question of no small interest—how long ago did the earth cool down sufficiently to be a habitation for living beings? Sir William Thomson has succeeded in giving an approximate answer to this question. Three independent lines of reasoning have led to the conclusion that something like fifteen millions of years is the longest time during which life can have existed on the earth. The calculation is at best a rough one, and perhaps we should say fifty millions instead of fifteen. At any period much earlier than that, the surface of the globe must have been too hot for the existence, not only of such living things as we now find on it, but of any conceivable form of organic life.

And now, if we look forward instead of looking back, we see that the separation of the planets from the central mass, which occurred during the original contraction, is only a temporary thing, only a postponement of their ultimate fate. Their speed of rotation round the central sun diminishes continually, and they tend to fall in towards it with a slow spiral motion. The earth will by and by be engulfed, and when it falls in, it will at least serve this good purpose, that it will supply the sun with a large addition to the stock of heat energy which is radiated out for the use of such of the other planets as will still be outside to receive it. I need not say that this catastrophe would put an end to all terrestrial life; if, indeed, that had not died before from an altogether different cause. The processes of growth and nourishment depend essentially on the radiation which we receive from the sun; and if that were greatly diminished no life could exist on the earth. Now, the sun is a hot body in the act of cooling, so a time must come when, even if the earth be still pursuing an independent

path, the sun's rays will be too feeble to keep up animal and vegetable life. Life, then, may be frozen out or it may be burnt out; but one way or other it will come to an end within a finite length of time.

We may regard this grand process of cosmical development either as a history of globe structure, that is of aggregations of matter, or as a history of transformations of energy. We believe it to be in the main a true history, not only of our solar system, which forms a mere speck in the immensity of the visible universe, but of all stars, individually and collectively. Considered as a structural change, it is a progress from a state of very widely separated particles to an accumulation of everything into one vast lump. And the very fact that the large masses now visible to us are of finite size is held by some physicists to be a proof that the process has not been going on forever—in other words, that the visible universe has had its origin in time. Considered as a history of the transformations of energy, it is a progress from the potential form, due to the distribution through space of gravitating matter, to the form of heat dissipated into space, or uniformly diffused in a manner which makes impossible all farther transformations, all vital and mechanical actions. We may form a mental picture, however imperfect, of this action, by comparing the universe to a clock, which has been running for some time since it has been wound up. If it receives no further supply of energy from outside, the clock inevitably runs down, that is to say, after a time its activities cease. A few more ticks of the pendulum, and all is silence and rest. And so, looking back, we can infer a time when a hand must have interposed to wind up the weights and start the wheels in the orderly routine by which they carry out their maker's purposes. I do not mean to imply that the creation of the energy of the universe must have taken place within a finite limit of past time: that would, I think, be a fair inference only if

the universe were, like the clock, a finite system. But we do not get rid of creation by pushing it back into the past; and the whole process, whether we regard it as a structural change or a transformation of energy, is nothing more than a statement that something follows when we have given something else. We may go back and back, still we shall always come to a state of things which requires explanation as much as does the present. In that early state, wherever we pause to regard it, we may see the worlds as they now exist potentially contained, and the question of why they are there will be just as difficult—as hopeless of scientific solution—as the question of why they are here now. To say that things have assumed their present forms by a process of evolution is no contradiction of the Christian idea that they are what they are because it is God's will that they should be so. Evolution is no more than a certain method of change, and a method of change does not of itself make worlds; to do that requires a method of change working on materials which already exists in certain states. We only shift the direct action of the Creator a step further back, for if we conceive that in the original configuration of the material whose development we have been tracing, the complex activities and results of Nature as we know them were latent, then of course we may fairly ascribe them to the will of the Creator, just as much as if they were direct results of his action. The truth is, that law of itself determines nothing; it must have an original structure to modify; and the same law, acting on an originally different form, would have given wholly different results. When we say that the development of suns and planets is the necessary result of the law of gravitation, we say what is perfectly true; but it is just as true, I conceive, to say that their development is the continuous unfolding of the purposes of God. If we choose so to regard it, science can say nothing against the statement. And thus it has been truly

said that, even if we adopt the most strictly mechanical view of natural events, the whole outcome of the universe is the result of will acting by law.

This point, which I hold to be an immensely important one, has been treated with much clearness by the late Professor Jevons in his admirable work on the Principles of Science, and I cannot enforce it better than by quoting his words:—"Even assuming that all matter, when once distributed through space at the Creation, was thenceforth to act in an invariable manner without subsequent interference, yet the actual configuration of matter at any moment, and the consequent results of the law of gravitation must have been entirely a matter of free choice.

"The original conformation of the material universe was, so far as we can possibly tell, free from all restriction. There was unlimited space in which to frame it, and an unlimited number of material particles, each of which could be placed in any one of an infinite number of different positions. It must also be added that each particle might be endowed with any one of an infinite number of degrees of *vis viva* [kinetic energy] acting in any one of an infinitely infinite number of different directions. The problem of creation was, then, what a mathematician would call an indeterminate problem, and it was indeterminate in an infinitely infinite number of ways. Infinitely numerous and various universes might then have been fashioned by the various distribution of the original nebulous matter, although all the particles of matter should obey the one law of gravity.

"Lucretius tells us how in the original rain of atoms some of these little bodies diverged from the rectilineal direction, and coming into contact with other atoms gave rise to the various combinations of substances and phenomena which exist. He omitted, indeed, to tell us whence the atoms came, or by what force some of them were caused to diverge, but surely these

omissions involve the whole question. I accept the Lucretian conception of creation when properly supplemented. Every atom which existed in any point of space must have existed there previously, or must have been created there by a previously existing power. When placed there it must have had a definite mass and a definite energy, kinetic or potential as regards other existing atoms. Now, as before remarked, an unlimited number of atoms can be placed in unlimited space in an entirely unlimited number of modes of distribution. Out of infinitely infinite choices which were open to the Creator, that one choice must have been made which has yielded the universe as it now exists.”¹

The position here laid down by Jevons refers not merely to the recognition of Globe Development as the action of an intelligent Creator: it has a much wider application than that. If we conceive, as some persons do conceive, that all natural events, even those which seem to be determined by the free action of living beings, are simple dynamical results of the previous positions and motions of material particles—if we take this extreme view of the universe as a gigantic mechanism—the idea which runs through the passage just quoted has an immensely important significance. For then, while we recognise all phenomena as latent in the primeval configuration and motion of the atoms, we must also regard them as being the necessary though indirect results of the will of the Creator, to whom that primeval arrangement is ascribed. And let no one say that by such a conception we banish the Creator from the world he has made—that our God is a god who sits with folded hands, while the wheel-work he has set in motion grinds on heedless and unheeded. “An infinite mind must of necessity foresee all the infinite results and outcomes, and foresee them as

¹Principles of Science, Vol II. p. 433.

the results of the original constitution, and therefore all the subsequent effects are really determined by that mind. The objection which is sometimes urged against this mechanical view, that it throws the Divine action into an infinitely distant past, and excludes Him from the present, argues an imperfect conception of the Divine mind, which is equally present throughout all time; and every effect of a perfect machine is as truly the effect of will, when it is comprehended in the original design of the machine, as when it is produced by the will of the workman acting through the machine. So that even on this strictly mechanical view it must be admitted that the whole outcome of the universe is the result of will acting by law."¹

Returning now to the development of the universe as we are able to study it by scientific methods, we come to the question,—Do the different kinds of stuff or matter out of which sun and planets are alike made up, differ from each other in a way which we can account for by supposing them in their turn to have been developed from some simpler, more universal stuff? In other words, does our knowledge of the structure of matter favour the idea of Chemical Development? To deal with this question fully would take up far more time than we can spare; but we may briefly notice one or two points.

To the old question, are there atoms (things which cannot be cut), or can we imagine the subdivision of a piece of matter to be carried on without limit? physical science has not supplied an answer. But we do know that if the process of cutting up, say a drop of water, were repeated over and over again often enough, we should after a finite number of cuttings come to pieces which were no longer pieces of water at all, but something different from water and from each other. The smallest parts into which we can divide a substance without causing it to lose

¹Bp. Cotterill. Transactions of the Victoria Institute, Vol. XII, p. 329.

its characteristic properties are called molecules, and we have good grounds for believing that all substances possess a molecular structure. In fact, by making this supposition we are able to explain a great many of the observed properties of gross matter by reference to the simplest principles of dynamics.

Now, in following out this theory, we find that the molecules of any one substance are alike to an extraordinary degree of exactness. By the help of the spectroscope we are able to examine the molecular structure of the materials of the stars and the nebulae, and we find, not only that these materials are substantially the same as those which build up our own earth, but, more than this, the molecules of which they are composed possess, with a marvellous precision, the same forms and properties as the molecules which compose the same substances here. We know, for example, that any one of the millions of molecules of hydrogen in Sirius vibrates in (as far as we can measure) precisely the same periods as any one of the millions of molecules of hydrogen in the sun, or as any one of the millions of molecules of hydrogen in the flame of a lamp; and when we find that two elastic structures vibrate alike, not only in one fundamental mode, but in many, we may safely conclude that their forms must be very exactly alike. Of course we cannot prove absolute identity; indeed, even if there were absolute identity in the period of vibration, the motions of the molecules amongst each other would cause slight variations in the frequencies of the waves of light which reach an observer. But we may certainly say that we have experimental proof that the molecules of any one substance, enormously numerous and widely distributed as they are, possess an identity of form far exceeding that which by any process of manufacture we can give to industrial products. The molecules of hydrogen or the molecules of sodium, whether we bring them from the depths of the earth or examine them in the most distant star, resemble each other far more closely than do

coins struck from the same die, or bullets cast in the same mould. Now it is characteristic of the products of evolution (so far as we can tell what are products of evolution by watching the process itself) that they possess a certain considerable unlikeness as well as a certain considerable likeness. Variation amidst similarity—that is the very condition on whose existence the process of development depends. Both in the development of worlds from nebulous mist and in the transformation of species by natural selection (as we shall see presently) the products are decidedly not all alike. But amongst the vast numbers of molecules of any one substance which we find scattered through space we can detect no dissimilarity, and it seems a fair—at least a probable—conclusion that they are not results of evolution. So far as we can judge, the molecules are “the only material things which still remain in the precise condition in which they first began to exist.”¹ Or if in their formation there has been any process to which we can give the name of development, it must have been of a kind very different from the process which we see at work in the structural changes of gross matter and in the progression of organic forms.

There appears to be some prospect that the old chemical separation of the various kinds of matter into a certain number of elements, incapable of further resolution, may in time be abandoned. We may perhaps come to recognise the so-called elements as composite structures, built up of some one primitive substance. The chemical speculations of Prout and the recent researches in spectroscopy of Lockyer favour this view; but in that case the remarks which have just been made as to the manufactured character of the molecules would apply with undiminished force to the primitive pieces whose simple combinations give rise to the so-called elements.

¹Maxwell. *Theory of Heat*, p. 812.

I must not leave this subject of the structure of matter without mentioning the remarkable suggestion which Sir William Thomson has made as to the possibility of having true physical atoms, pieces which cannot be cut, without ascribing to them the inconceivable property of infinite hardness. The idea is that an atom is a vortex ring, or other form of vortex movement—the same kind of movement as a smoker sometimes produces in the smoky air which issues from his lips—but the vortices which form the atoms of matter exist, according to Thomson, in a continuous fluid filling all space, and destitute of internal friction. If this is the character of the atom, nothing short of an act of creative power could produce it, even when the raw material, so to speak, that is the continuous fluid, was given. And, again, nothing short of a miraculous or non-natural intervention could bring the vortex to rest after once it was set in motion. On this theory, even if we were supplied with as much of the raw material of atoms as we chose to ask for—the clay of which our bricks are made—we should be powerless to add one to the number of atoms already existing or to reduce their number by one. This is because the fluid in which the vortex movement is supposed to exist is frictionless: but if we suppose instead that it is nearly but not quite frictionless, we get two very curious results. For then, in the first place, can we conceive of the development of matter out of what is not matter (I say conceive of it—nothing more than that, for we have no means of picturing the process to our minds, and not a particle of evidence that such a process ever occurs). And further, we should then be able to extend our vision into the future of the universe in a very wonderful way: for if the atoms are vortices in a fluid which possesses ever so little viscosity, they must in time die out altogether, and so we should be able to predict the total disappearance of matter itself! The doctrine of the dissipation of energy has led us,

... conclude that the end of globe develop-
... mass, in which all the matter of the
... together; but the speculation I am
... as a long way further than that. It
... one after another, the atoms shall melt
... when "we shall have no huge useless inert
... the passer-by [if there be a passer-by]
... and a species of matter that is long since
... when the universe shall have buried
... It will at least serve to bring vividly
... of our faculties, if we conceive of the
... itself as nothing more than a collection of
... which a little while ago were not, and a little
... yet in their brief moment of being
... help we know of in our attempts to realize that
... which is an attribute of God.

... must come down from those high regions of physi-
... to more sober ground. We find on the surface
... many different kinds of living things, and it is a
... business of science to trace the historical connection
... what we see now and the much earlier stage in the
... existence to which a consideration of globe development
... the stage, namely, when the surface had just cooled
... to allow animals and plants to live. In other words
... consider the evolution or development of life. And the
... at once arises, were the various forms of living things
... now exist separately created, or were they developed from
... more primitive form, as the suns and planets have been
... from nebulae? Long before the time of Darwin,
... advanced the hypothesis that the various species
... sprung from a common stock; but it was left to Darwin

and Wallace, and especially Darwin, to take the truly immense step of reducing the speculation to a scientific theory, and to show how, by natural means, such a process of descent may have occurred. The theory of descent, and the explanation of that theory by reference to natural selection, are contributions to science whose importance cannot easily be overrated. For the benefit of those now present whose knowledge of Life Development is even more imperfect than my own, I shall endeavour to give an outline of it, though, as the subject is one out of the range of my own studies, such an outline will most likely be faulty as well as incomplete.

Along with the fact that children resemble their parents, we find that this resemblance is not exact, that they differ more or less from their parents and from each other. The fact of the likeness to parents is called Heredity, the fact of the unlikeness is called Variation. Thus, amongst say the descendants of a pair of sheep, we will find some with longer bodies and shorter legs than others. And it will occasionally happen that the difference is so great as to have a large influence on the habits of the animal. For example, if a sheep is born with an unusually long body and short legs, it will not be able to jump over fences which other sheep can jump over, and some of its children will share this peculiarity while others will not. Suppose, then, that the farmer who owns the sheep sees the benefit of having a flock which will stay at home; he can take advantage of heredity to breed a race with long bodies and short legs. He can do this by letting the common kind die without offspring, and encouraging the breeding of the long-bodied sheep; and in course of time all his flock will be of the long-bodied kind. Now this is not a fancy picture: it is the real story of what a real farmer once did, a 'cute' Yankee of Massachusetts.

We see here how a new and permanent variety of living beings may arise by a process of artificial selection; but when

we attempt to explain all the actual distinctions of species and genera as accumulated results of similar small changes, we must look for some determining agency other than New England farmers. Darwin supplies the want by pointing to the Struggle for Existence, the battle of life in which individual fights with individual and race with race—fights simply to live, and the weaker goes to the wall. Now, if small variations occur which give to the possessors of them some advantage, however little, in this universal struggle, these individuals will stand a greater chance of success than their less fortunate neighbours. They are more likely to thrive and propagate their kind. Any peculiarity which makes an animal or a plant better suited to the circumstances of its existence will tend to become permanent and to be intensified in successive generations; while those individuals, otherwise similar and exposed to the same conditions, but who do not possess the same peculiarity, will tend to die out. And besides the changes which occur from generation to generation, it is observed that within the life-time of a single individual there is an adaptation of its organism to the conditions of its life, and this too, by heredity, tends to be passed on to its successors. You will readily see that this process of Natural Selection takes advantage not only of such considerable variations as those we had an example of in the case of the sheep, but also of such minor variations as occur at every birth and in the lifetime of every individual. And as time goes on the successive small differences are added together, and hence it is easy to imagine that in the course of ages very great changes will result. In this way, then, it is conceivable that a man, a bird and a fish may have had a common ancestor, one of whose progenitors was perhaps also the remote grand-parent of a star-fish or a worm. And, indeed, so ill-defined—so impossible of definition—appears to be the boundary between plant and animal life, that we need not be surprised if the pine and the bamboo

succeed in making good a claim to cousinship with man. Thus the more advanced followers of Darwin have endeavoured to trace the pedigree of the human species down through lower forms of animal life, forms not necessarily the same as those now extant, to a primitive creature belonging to the class which Haeckel calls "not only the simplest of all observed organisms, but even the simplest of all imaginable organisms."¹

But this is not by any means the whole of the story. Biologists tell us that if we examine a very simple form of living creature—the *Amœba*, we shall find it to consist of a little lump of soft material, which perpetually changes its form in response to the stimuli which reach it from outside. A central part somewhat firmer than the rest, called the nucleus, is its only apparent approach to organization. But this being is able to perform the three great functions of life: it is irritable, that is, it responds to external influences; it nourishes itself by stretching out parts of its own soft substance as temporary hands to gather in food; and it produces other creatures of its kind, by the simple process of splitting up into two pieces, each of which thenceforth lives an independent life.

Now every more complex organism is found to be built up of a great number of simple pieces grouped together. These simple pieces are called cells, and each of them resembles to some extent an *Amœba*. Each of them consists essentially of a little lump of the same soft substance, with a firmer nucleus, and each of them is believed to possess a certain degree of individual life. But they are not wholly independent, for the myriads of cells in the body of one individual work together to maintain the life of that individual, just as the myriads of officials in Japan are component parts of the central government, while each one possesses a certain amount of separate

¹History of Creation, Vol. I, p. 343.

authority. The cells do this by grouping themselves into parties, which divide the labour of living by performing different functions. Some cells carry on the work of digestion. Some cells form the nerves which carry stimuli up to the brain; some cells make up the brain itself; some cells form the nerves which carry the messages of the brain to the muscles; while other cells compose the muscles whose duty it is to translate those messages into action. And all organisms, plants and animals alike, consist of a greater or smaller number of cells: in very low forms, such as an *Amœba*, there is only one cell which constitutes the creature; in the higher forms, such as man, there are countless millions.

Next, if you take any individual of the many-celled kind and trace its own separate life-history backwards, you will find that it began to exist as a single cell. The egg or germ in which a plant or an animal begins, in general, its individual life, is a single cell, and the earliest stage of its development consists in this cell multiplying itself as an *Amœba* does, by splitting up into two cells. These two cells, however, remain together as component parts of the one animal or plant, but they nevertheless possess enough independent vitality to multiply themselves, in their turn, by splitting up each into two cells, making four in all. These again divide, and so the process goes on, the cells becoming more and more numerous and more and more various, their variety suiting them to the various kinds of work they have to do, in promoting the unity and welfare of the being whose parts they are. It is at least conceivable that any single complex organism is built up as the result of a process of natural selection in the struggle for life amongst individual cells, just as the sum of living beings on the earth's surface is, according to Darwin, the result of a similar process acting amongst individual organisms.

We have, then, two aspects of life development: the develop-

ment of different races from a common stock, and the development of an individual composed of many cells from a single cell. About this latter process there can be no doubt; naturalists tell us that it takes place under their very eyes. And we can easily understand that any one who has watched the marvellous changes by which an egg or germ grows into a highly organised animal, or a seed into a tree, will have little difficulty in accepting as possible and even very probable the theory which asserts that in the course of ages beings like *Amœbæ* have been gradually transformed into man. Nor need we wonder that the development of an animal from its primitive germ has been regarded as a brief repetition of the long process by which an ancestral race of beings like the germ were changed into the species to which the animal belongs; so that the story of the individual's early growth is a history in miniature of the evolution of its race.

Supposing then that we recognise the multitude of species now inhabiting the earth as descendants of some very simple race of beings, say even of a single germ, the question at once faces us,—Whence came that germ? And the answer which some naturalists, though by no means all, would give, is that it arose by what is awkwardly called spontaneous generation, out of common lifeless matter. This of course leads to the further question—Have we any experimental evidence to show that a living being is ever produced out of not-living matter? To this question the answer is decidedly "No;" in all cases where we have seen living beings produced, they are the descendants of other living beings. At first sight it might seem to be otherwise. If you take, say, a solution of sugar—not a living thing—and let it stand for a time, you will find it soon swarm with simple organisms. But it has been proved with great certainty that in all such cases the organisms really come from germs, carried by the air or by other means to the liquid in which life appears;

and if you take sufficient care to keep the germs of life out, the liquid will remain lifeless as long as you choose to preserve it. Of course, to say that we have no evidence that life ever comes except from life, is not the same thing as to assert that life never under any circumstances has come or can come except from life : but I think I am right in saying that most naturalists incline to the belief that the doctrine *omne vivum ex vivo* is true throughout all space and all time.

Now we saw that some fifteen or it may be fifty millions of years ago the earth was too hot to permit of life on its surface. And when it cooled, if life did not originate on it by spontaneous generation, must we suppose an act of creation to have taken place? Not necessarily; for as Helmholtz and Thomson have suggested, the germs of life may have come to the earth from other globes, borne by those stray fragments which we know sometimes strike our planet. And indeed it is not impossible that meteoric stones may have more than once been the carriers of creatures, in different stages of development; so that we may to a certain extent imagine that the process of evolution of species, whose results we now witness, did not all happen on the surface of the earth in the comparatively short period during which terrestrial life has been possible, but took place partly throughout the wider theatre, during the far longer ages, and under the more various atmospheric conditions, which other worlds have doubtless afforded. Even taking this view, however, of the origin of terrestrial life, it is scarcely possible to suppose that living beings have existed in the visible universe for as long a time as dead matter.

When we attempt to conceive of the formation of a living being out of dead matter by any natural process, we are brought face to face with the grand problem,—What is life? Are its characteristics essentially different from the characteristics of matter, or can we suppose that a suitably arranged collection of

common molecules would possess the qualities of a living being? To put the question in other words: Is an animal a machine in the same sense in which a steam engine with its boiler is a machine?

As a matter of definition it is, I believe, usual to call a thing living when it has three characteristics. It must feed itself; it must respond to stimuli; and it must possess, at least potentially, the capacity of producing others of its kind. Now we could certainly imitate any one or all of these actions by a sufficiently complex mechanism. We could make, or rather we could assert that a clever engineer, with plenty of materials, men, time and tools at his command, could make a machine which would kick when it was pricked, so to speak; which could stoke itself with energy, provided a supply of energy was put within its reach; and which could even go on turning out other machines like itself. In fact, the visible phenomena of vitality are *conceivably* nothing more than mechanical. Please do not suppose me to say that they are nothing more than mechanical: all we can say is that the actions which are performed by an *Amœba* or by any higher organism, in response to any stimulus, are conceivably not different in kind from the actions which take place when a touch is given to the valve of an engine or to the contact-making key of a telegraph. And therefore the passage from not-living matter to a living being is thinkable, so far as the merely visible qualities of that being are concerned: I say it is thinkable, although we have no evidence to show that such a passage has ever occurred.

Now let us pursue this very important point a step farther. Suppose one of you were to run a pin into me: you would find that I possessed the property of irritability, which is one of the essential properties of a living being. For I should respond to your stimulus by giving a start and perhaps making a sound. Those actions, however, would not prove that I am essentially

different from dead matter : they would only prove that I am possessed of a very complex structure. For you might fairly say that the mechanical disturbance which the prick produced caused those mechanical actions through a perfectly mechanical chain of sequence. You set a sensory nerve throbbing : its vibrations travelled up until they came to a point of communication with motor nerves. The message passed down these to the muscles, which consequently contracted, and movement and sound were the results. Of course you cannot rigorously trace the sequence, nor see exactly how each motion happens as the dynamical consequence of those which precede it ; but still, here is a series of events which *perhaps* follow each other in as strict a mechanical order as the movements of an engine follow the touching of its valve. So far then as *you* can judge from this pin-pricking experiment, you see nothing about me which cannot, possibly, be explained as matter and the motion of matter.

But *I* know better. I know that, besides all this train of physical events, there has been something else which is of a wholly different kind. *I was conscious of your pin-prick. I felt pain.*

And so we find that, in addition to the effects of the prick which were visible to you, there were others of which I alone was directly aware. Now the question is, are these latter—the facts of consciousness—explainable as matter or the motions of matter ? Or, to put it more generally, are they in any possible way physical in the sense that matter and electricity and chemical actions and energy generally are physical ? For if so, then clearly we should have no room for any other gospel than a gospel of matter, and the idea that the death of the body is not the end of the individual life would be on the face of it absurd. If we could express thought and feeling in terms of the things which physical science deals with, then the only possible philosophy for us would be materialism. From the clash of dead

and senseless atoms would spring the whole universe, including ourselves, our hopes and loves and pains, our grand capacities for good or ill. If this were the verdict of science, then indeed we should be compelled to believe that she stands to all religion in the attitude of a deadly enemy—nay, of a conqueror who gives no quarter.

But, happily, we are driven to no such tremendous conclusion. For it is the clear and unanimous verdict, alike of modern science and philosophy, that there is not only no analogy, but no conceivable analogy, between the phenomena of dead matter, or even between the visible phenomena of living matter, and the phenomena of consciousness. We can see in the vital acts of an animal or a plant enough resemblance to the properties of inorganic structures, to say that perhaps there may be no essential difference between the phenomena of living matter and those of lifeless matter. But when we attempt to pass from the visible manifestations of life to feeling and thought, we find a gulf over which science has thrown and can throw no bridge. We are forced, each of us for himself, to conclude that this body with its functions and possibilities is not all: that there is something else, called mind, which is the seat of these higher activities, a something of which the body itself is but the clothing and the instrument. Thus in his own consciousness every man possesses an avenue leading out into the unseen, away from matter and the properties of matter, away from organisms and the functions of organisms, into a region where science is powerless to follow.

We have good reason to believe that every thought which passes through the mind is associated with some movement or physical action of the cells which build up the brain; and that if those cells were removed, the mysterious link which connects consciousness with the body would be broken, although certain vital functions might still be exercised. And it might seem

natural, to a superficial view, to conclude that thought and feeling are nothing but those physical actions, and that the mind is nothing but the brain. I am well aware that a too exclusive study of the material universe and a realization of the fact that perhaps all visible vital actions are purely physical, may tend to make a man rush to the conclusion that materialism is a true or at least a possible philosophy; to exclaim, "everything is matter, or the affections of matter." But when I come to examine the grounds of my knowledge of matter and the affections of matter, I find that the point from which I start—the postulate which I take without proof as the basis of my system—is none other than this: *I am a conscious thinker*. I know the universe only as it affects my consciousness. These things which I call matter and the motion of matter are no more than assumptions which I have made to account for certain of my states of consciousness; and a state of consciousness cannot exist without a thinking mind. To my own mind, then, I must ascribe a reality far greater than any reality I may choose to ascribe to the external universe. Indeed you could not contradict me if I were to say, with Berkeley, that the external universe has no reality at all—"its being is to be perceived or known." I do not say that; but if you will think how impregnable even that extreme position is, you will easily realize how absurd would be the statement that a state of consciousness is an affection of matter, when all we know of matter and its qualities is learnt by postulating consciousness first of all. In fact "if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative." These last are not my words: they are the words of a deservedly honoured teacher of science, a great physiologist and a thorough-going apostle of evolution—Professor Huxley,¹ who has in the same place ex-

¹ Critiques and Addresses, p. 314 and p. 293.

pressed his conviction of the "great truth," "that the honest and rigorous following up of the argument which leads us to materialism, inevitably carries us beyond it."

Obviously in all this we have no proof of a future life: what I contend is merely that science does not disprove it. What she teaches me is that I am more than a countless aggregate of molecules, more than a collection of cells, more than a highly organized individual unit of vitality. She teaches me that there is something which is more truly myself than any of these, and transcends them all.

That this something is connected by ties of closest union with the outward and visible part is certain: that it may not be capable of living on when those ties are broken we dare not say. And if we feel, as some have seemed to feel, the need for imagining an embodiment by which in the future life a memory of the past shall be preserved, a physical link between the future and the present, science is even able to suggest how such an embodiment may be supplied.¹

My knowledge that I am a conscious being is a kind of knowledge which I can have with regard to myself alone. My knowledge of other men is entirely derived through physical channels, and cannot directly teach me that they too are conscious. But when I find an essential similarity between their visible characteristics and my own, it is a natural and proper step to conclude that they, like myself, are the habitations of conscious minds. Here, however, the analogy stops. We recognise each other to be conscious without the smallest hesitation; but we cannot be certain that the lower animals are so: we can scarcely deny consciousness to a dog or a horse; on the other hand, we have a great deal of difficulty in imagining the mind of an oyster or a mushroom; still more

¹See "The Unseen Universe," by Profs. Stewart and Tait.

in conceiving of any higher attribute than vitality as the separate possession of the cells which build up any complex organism ; while it takes an unusually bold speculator to fancy that a molecule thinks and feels. And so we have no scientific means of tracing the development of our invisible part in the same way we have traced the development of our bodies. We may speculate about cell souls, and a rudimentary consciousness inherent in matter, provided we do not fall into the error of calling our speculations science : and I am not aware that they will in any case have special interest to the Christian. For him it is enough that he has a soul—how evolved he does not know ; his concern is with its character and its destiny. And he cares little whether in the after life he shall find other messengers from earth than the souls of his fellow men, and whether he shall inhabit a form whose parts are the projections into futurity of the dead vital fragments of which his earthly body was composed. In truth, the absence of all likeness between the spiritual and the bodily side of our nature precludes us from applying to the former the results of our study of the latter, and baffles all speculation which would trace continuity in the development of mind as we seek to trace it in the development of body. In his longing for a future, in which he may go on towards that perfection he sees to be so unattainable here, and yet so supremely worthy of attainment, man stands alone, apart from all the brutes ; and it may well be that he, the only aspirant, is the only possessor ; that his alone is the gift of eternal life.

The attitude of science towards the doctrine of the immortality of the soul has been admirably summed up by Clerk Maxwell in a single sentence :—"The progress of science," he says, "so far as we have been able to follow it, has added nothing of importance to what has always been known about the physical consequences of death, but has rather tended to deepen the distinction between the visible part, which perishes before our

eyes, and that which we are ourselves, and to show that this personality, with respect to its nature as well as to its destiny, lies quite beyond the range of science.”¹

We have now taken a brief but comprehensive glance over the field where evolution may with more or less distinctness be discerned in the physical world. And it only remains to indicate what I hope many of you have already seen for yourselves—that there is absolutely nothing in the idea of physical evolution, extend it as we please, to affect the fundamental articles of Christian belief. I have already pointed out that it leaves the question of the immortality of the soul exactly where that question was before evolution took to itself a name. It gives no clue whatever as to the purpose of the universe, and leaves us as free as we have always been to see in all events the expression of the Divine will. Let us take the extreme mechanical view, which an acceptance of the evolution theory in its most extended shape would lead us to take. Let us say that the whole physical world, including the living beings in it, is at any moment the necessary result of the position, motion, and physical properties possessed by the primitive atoms of which the cosmic mist was composed; then we have just as much need as ever of a First Cause to account for that initial arrangement; and the more clearly we recognise the sum of actual events as potentially contained in the primitive cosmic mist, the more surely may we assert that everything happens of set purpose. I am glad in this connection to be able to quote Professor Huxley, who, in criticising Haeckel, has remarked that “the teleological and the mechanical views of nature are not, necessarily, mutually exclusive. On the contrary, the more purely a mechanist the speculator is, the more firmly does he assume a primordial molecular arrangement, of which all the phenomena of the

¹ *Nature*, Vol. XIX, p. 143

universe are the consequences ; and the more completely is he thereby at the mercy of the teleologist, who can always defy him to disprove that this primordial molecular arrangement was not intended to evolve the phenomena of the universe.”¹ And let me cite another witness, of the thoroughness of whose evolutionism you will entertain no doubt. “We are obliged,” says Herbert Spencer, “to regard every phenomenon as a manifestation of some Power by which we are acted upon ; though omnipresence is unthinkable, yet, as experience discloses no bounds to the diffusion of phenomena, we are unable to think of limits to the presence of this Power ; while the criticisms of science teach us that this Power is incomprehensible. And this consciousness of an incomprehensible Power, called omnipresent from inability to assign its limits, is just that consciousness on which religion dwells.”²

I can fancy that at this point some of you may say—“this conception of design in the arrangement of the primitive world-stuff reconciles the idea of God, the Creator and Ruler, with the theory of evolution and the orderly procedure of nature : but we fail to see how this God can be a God who hears and answers prayer.” To this I would briefly reply, that the more thorough a believer you are in evolution, the more readily you will admit that the prayers we offer up are themselves potentially contained in the original design, and that there is no scientific reason why an answer to them should not be there also.

The time which remains is far too short to allow us to consider fully this as well as many other subjects which crowd in upon us. Two of them only I shall speak of very shortly : namely, the relation of those events which are called miracles to the order of nature ; and the physical aspect of the old philosophic question of the freedom of the will.

¹Critiques and addresses, p. 274.

²First Principles, p. 99.

If by miracle we mean an occurrence which lies outside of the order of nature as that order is determined by our common experience, then there are two ways in which we may reconcile a belief in miracles with the teachings of science and the scheme of evolution. In the first place, it may be that our common experience has led us to a conclusion which, though true in general, is not universally true. The mathematician Babbage showed that a machine—a mere collection of wheels and levers—might be made which would grind out results according to one definite law for any assignable time, and would at some fixed instant (determined by the original construction and setting of the machine) produce one exception to the general law, after which it would return to that again, and all this without any interference from outside. Now there is nothing inconceivable in the idea that the primordial arrangement of atoms which the extreme theory of evolution assumes may, like Babbage's machine, in general give results following one observed method, which, because it is usual, we call the law of its action, and may also give occasional results of an exceptional character, which we regard as violations of law only because we have generalized too rashly. Or, to take another view:—there is nothing in science to negative the idea that creative intelligence may really interfere with the course of events, in the sense of introducing a new action not deducible from the preceding states and actions of the system. There may be, from time to time, real influences proceeding from the unseen, like those which, in fact, we are forced to believe occurred at the creation of matter, probably also at the first appearance of life, and possibly also (as some scientific men maintain) at the first appearance of man. The will of a higher being may, for all we can tell, affect the course of events, and the exercise of its influences may or may not be subject to conditions like those under which (as most of us believe) the will of man has a real determining power.

And this brings me to the last point to which I must ask your attention—the relation of the human will to the course of natural events.

Many actions that are performed by the body are performed quite apart from any conscious volition—such as the beating of the heart, or the ordinary act of breathing. And when you wink your eyelids in response to a clap of the hands, or the falling of a hammer on an anvil, or a sudden flash of light, your body performs this action of its own accord. So far as we can judge, such actions, done without the consciousness of will, are strictly mechanical: a stimulus travels up a nerve, is reflected, so to speak, down another, and starts the movement of the appropriate muscles. Hence these actions are called *reflex*, and in performing them the body is said to act automatically—that is, like a machine which merely responds in a determinate manner to mechanical influences. Now physiological observations and experiments have shown that a great many very complicated actions may be performed by the body of an animal or a man under conditions which forbid us to suppose that there is either volition or consciousness. A man, for instance, whose spinal cord has been divided becomes incapable of feeling any pain in the parts of his body below the place of injury, or of moving his limbs at the dictation of his will. But these limbs are nevertheless able to move of themselves, and if you tickle his foot with a feather you will find it is drawn up as vigorously as if he felt the irritation, and as if he purposely sought to escape from it. But he does not feel it, and even if he wished to draw up his foot he could not do so: the leg literally moves of itself in response to the stimulus: the action is apparently as truly mechanical as the action of a telegraph instrument when the operator touches its key. And it is astonishing to find what complicated actions—actions which we should certainly hold to be conscious and intentional did we not know them to be un-

conscious and mechanical—can be performed by the animal organism, or portions of, it in a purely reflex way. Take a frog whose spinal cord is severed, and which therefore does not feel pain in the lower parts of its body, and cannot move them (if we may reason by analogy from the case of the man), and touch it with a drop of vinegar on one side below the point of injury. The foot on the same side will rise and rub the place: and if you hold the nearest foot down so that it cannot move, by and by the other foot will rise, cross the body, and begin to rub.¹

Now if an action so apparently purposive and voluntary as this can be done in a way which we are compelled to believe is purely automatic, it is not out of the question to suppose that even more complex actions may be so performed, or indeed that all the movements of, say, a dog or a horse are nothing more than mechanical consequences of mechanical influences. We cannot in fact be sure that the dog or the horse even feels and knows what he is doing, still less that he wills and carries his will into action. Descartes' speculations led him to assert that beasts had no consciousness—that a horse does not feel the whip although it starts in him a definite set of actions, as his driver has learnt by experience. For the sake of the miserable creatures who pull your omnibuses in the Ginza, I could wish that Descartes were in the right. But then I know that I feel, and since the part of my body which I have learnt to regard as the organ of consciousness exists in a less developed condition in the horse, it is a more probable and also a much safer view to suppose that the horse does feel too. Granting that an animal feels, there is of course the other question, whether it also is capable of determining what it shall do, by free volition. For all we can tell, its actions may be like the winking of our eyes when a flash of light falls on them—a conscious but quite involuntary

¹Huxley. *Nature*, Vol. X, p. 364.

act. And now we come to the practical aspect of the subject: how does all this bear on the actions of man? I know that I am conscious, but am I really free, or simply a conscious machine which goes by itself, the body keeping the mind informed of its movements, but performing these just as a machine would do, without any control or interference by the mind? Is my body speaking these words by itself, by motions which are the mere reflections in my organism of certain physical influences proceeding from outside, or the necessary results of certain physical states of the machine itself? Is this lecture as purely a mechanical product as the tune of a barrel-organ?

In support of this view it is urged that so many very complex movements have been proved to be reflex that mere complexity is no evidence of freedom. Some writers have even said that the idea of the will influencing matter is nonsense; that the only thing which influences matter is the position of surrounding matter or the motion of surrounding matter.¹

On the other hand, it is asserted that our sense of freedom of action (in certain cases and within certain limits) is as strong and direct as any of our other facts of consciousness, and that since all science is built up from our recognition of the facts of consciousness, we should be in error if we were to deduce from one set of these facts a conclusion which flies in the face of another set. And it is also urged that we are ourselves conscious of a distinction between certain acts which are merely reflex and others which we feel to be deliberate.²

Between the two views I shall not presume to offer a decision. But if you say that the notion of will influencing matter is "nonsense," it seems to me that you make the mistake of carrying a conclusion derived from experience in one region into

¹Clifford. *Lectures and Essays*, Vol. II, p. 56.

²Carpenter. *Mental Physiology*, Preface to the fourth edition.

another region where the conditions are essentially different. Our conclusion that the motion of matter is the only possible cause of other motions of matter is derived from observation of matter where it is free from the influence of the human will—of matter, in fact, which lies apart from any organism; and we have no right to extend it to the very case which we purposely avoid in selecting the conditions of our experiment. Of course no one believes that when a man's will acts he violates the doctrine of the conservation of matter, or the conservation of energy, or the conservation of momentum. The will may nevertheless have a true determining action subject to all these conditions. You have only to imagine a stress between two particles of matter which are moving in opposite directions in parallel lines, a stress namely at right angles to the motion of each, to see that we should then have a change of this motion, and consequently an indefinitely large influence, without any change of the matter or the energy or the momentum of the system. And if we believe that certain molecular movements in the brain cause states of consciousness, it seems unreasonable to deny that the converse relation may also hold—that a state of consciousness may be the cause of physical movement. No scientific test that we can ever apply to an organism can prove that an undetermined will has not a true determining power over the actions of the organism—no test short of the complete prediction, in all cases, of the actions which the organism will perform. No one will be bold enough to say that we shall, with any practicable extension of our knowledge, succeed in forecasting men's deeds as American meteorologists succeed in forecasting the weather; and hence there seems no reason to hope that the old question of freedom or necessity will ever find a solution at the hands of science.

In any case we may feel sure that our sense of freedom, and with it our sense of moral responsibility, will survive

any intellectual speculation on or even conviction of physical determinism. The distinguished men who have advocated this view of human activity would be the first to repudiate the idea that they are on that account less alive to the distinction of right from wrong, or less earnest in their efforts to abhor evil and cleave to good. Their case is curiously parallel to that of the Calvinists, who hold, as part of a religious philosophy, that all our acts are not only foreknown but predetermined by God. Far from letting this belief lessen their sense of moral responsibility, the Calvinists furnish many of the noblest examples of Christian faith and practice the world has ever seen. We need have no fear that physiology or any other science will make men either immoral or irreligious: if it drives them into Calvinism they will, after all, have small reason for complaint.

We have gone over so much ground that your patience must be grievously overtaxed, but the time will not have been wasted though you carry away nothing more than my text, that the study of nature does not conflict with the worship of God through Christ. I have tried to show this in two ways:—by reference to the opinions of scientific men; and by an examination of those parts of science which have a bearing on religious ideas, especially the theory of Evolution, which you are sometimes taught to regard as acting on Christian beliefs in a manner like that in which carbolic acid acts on cholera germs. With that kind of teaching you are more than sufficiently familiar, and I would have you take it for just what it is worth. To give you the means of doing this has been my object, and, if I have succeeded, you will be able to judge for yourselves how widely removed from the true scientific spirit is the temper of those who outrage the name of science and prostitute her authority, by attempts to discredit a religion which they do not understand and cannot injure.

AN INTERLUDE.¹

REVIEW OF MR. H. SPENCER'S "FIRST PRINCIPLES."

Hold thou the good : define it well
For fear divine philosophy
Should push beyond her mark, and be
Procureess to the Lords of Hell.—*Tennyson*.

You have seen that modern science, when true to itself, is no enemy, but rather a friend to Christianity. It remains yet for us to face the question, whether the new philosophy of the present day is equally friendly or is antagonistic. I have no hesitation in asserting that all truth is essentially one in the midst of great variety, whether the truth in common every-day life, in science, in art, in poetry, in philosophy or in religion. What is true in one cannot clash with or destroy that which is true in another department of thought. If there is clashing

¹The immediate cause of the preparation of this interlude was the reception of a letter from a Japanese student in response to our invitation to the public to make criticisms or enquiries. This letter contained a number of objections to Christianity, so obviously inspired by the "New Philosophy" that I thought it wise to answer not only the questions contained in the letter, but to expose the fallacy of the fountain from which the youth of Japan are now so largely drawing their intellectual stimulus. There seems to be a good deal of temerity connected with such an undertaking. To bring a "great philosophy" to task should be the work of one deeply read and widely experienced in fields of thought. No criticism should be second-hand ; to avoid the seeming of this I have tried to learn Mr. Spencer's meaning from his own works ; to avoid the charge of impertinence on account of limited years of experience, I quote the thoughts of others whose years and philosophical standing place them beyond the possibility of such a charge, and whose thoughts have contributed largely to the consolidation of my own independent opinion.

that cannot be explained simply by the imperfection of our knowledge, and that may not be removed in time,—an antagonism of fundamental principles which cannot by any possibility both be true, then of course one must be rejected as false.

Now, thus far a great many philosophical systems have risen in antagonism to Christianity, every one of which in so far as that antagonism extended, had to be abandoned, and is now known chiefly to the historian of thought. A new philosophy, or what calls itself a new philosophy, has come to the front with great *éclat*, which professes to herald in a better day over the ruins of a shattered Christianity and of all existing religious systems—the philosophy of Herbert Spencer. If the first principles of that philosophy are true, I see no place for Christianity in human hearts. If Christianity is true, that philosophy must be a mistaken view of awful questions. It now remains for us to enquire whether this philosophy can scientifically claim the homage of our reason, and replace in civilized lands the Christianity which, if successful, it must destroy. Or, will it, like the long line of its predecessors, come up and flash for a moment, and then be consigned by the common consent of mankind to the philosophical antiquarian, along with its unnumbered forefathers, while Christianity still marches calmly on, advancing from high to higher honor?

Mr. Herbert Spencer has been hailed by many as the apostle of a new era of progress for human thought—as having reconquered for England the foremost place in philosophy. His works are widely read in every civilized land; and, if I am rightly informed, his philosophy is moulding the mind of young Japan. And there can be no doubt as to the colossal powers of the man who has for a quarter of a century held imperial sway over thousands of thoughtful men; who aims at, and to many seems to succeed, in giving philosophical consistency to the

constitution of the universe, as seen through the lense of modern natural science. But when essential elements are ignored, and at the start a slight deviation from the truth is allowed, the greatness of the ultimate error will be in exact proportion to the strength which speeds along the deviating path, the crash of ultimate fall will be proportionate to the heights ascended.¹

The vast advance of physical science in these modern times has been lauded and emphasized as the dawn of a brighter era, having in its forces the "promise and potency" of all things worthy of consideration, and beyond whose reach there could be no thought worth thinking, no fact worth knowing. I would be the last man in the world to decry the legitimate work of natural science, or to minify her splendid achievements. But natural science unlocks only one of the many avenues of research and effort, fits and satisfies but one phase of mind and of humanity, deals with but one side of truth. Most men with brains enough to become first class specialists in their chosen branch of science, are able also clearly to see that their science, and all natural science combined, does not remove the necessity for logical philosophy and the study of metaphysics; and does not make them authorities in matters outside of their sphere, and they may themselves take high rank as thinkers. But the study of the natural sciences as they come within the reach of the great multitude, does not tend to strengthen the faculties for philosophical thought, rather the contrary; producing in many who claim to be scientists,—and are so as far as their capacity gives them scope, but having none left for other purposes,—an aversion to metaphysical philosophy, and revealed religion. And these men prophesy the death of metaphysics,

¹ Bacon shrewdly remarks that "a cripple on the right road will beat a racer on the wrong," adding language which at times might be applied to Spencer: "This is farther evident that he who is not on the right road will go the farther wrong the greater his fleetness and ability."—*McCosh*.

which they cannot grasp and whose logic is inconveniently in the way of their theorizing, along with religion which they fail to appreciate and whose power they have never known.

Now this is not the work of true scientists nor of pure scientific literature. The works which have value as real contributions to pure science are very few and read by a comparatively limited class of cultivated students. But these additions, whether theoretical or actual, are seized upon by a multitude of writers and lecturers, who make a business of reproducing the same materials over and over in text books, and magazine articles, and story-books, and lectures, and lay sermons, heaping facts and theories and shallow speculations into one ever-increasing mountain of so-called science, from which the gaping multitudes, unthinking, feed themselves.

There are very few scientists who are likewise good philosophers; and many who have gone out of their regular line, have succeeded only in demonstrating anew the fact, so often forgotten apparently, that proficiency in one branch of study does not make a man an authority in another. Huxley has made himself the laughing-stock of logicians by his "Life of Hume," and Draper, the butt of historians by his reiteration of dead and buried issues, based on facts which he has distorted in his mis-named "Conflict of Science and Religion." And can you conceive of any sadder example than trembling, dying, hoary-headed, honor-crowned Charles Darwin, who after a life of what men call splendid success, when asked by an ardent youth as to his opinions of revelation, replies, "I'm an old man and have no time for such enquiries; but scientific investigation makes a man cautious about accepting any proofs, and as for myself I do not believe in a revelation." Two or three very serious thoughts arise in connection with this. Charles Darwin, through a long life of toil, has given to the world many a contribution of value, many a speculation that has proved

untrue, a vast hypothesis which only lacks proof to make it universally accepted. But he has not had time to investigate the claims of a revelation; he is cautious about proofs; and yet he ventures a judgment, backed with his authority, but confessedly based on his ignorance and his doubt of proofs. What is to become of the world of law and of common sense if we are to doubt all things which can be sustained only by proofs, but cannot be tested in a laboratory or approved of by some natural scientist because its proofs have not come within his narrow field and he has not time to go out of his rut to find them? Nothing is left for us but to embrace with unquestioning faith a great number of interesting and useful facts brought to light by science, linked together in a vast hypothesis, which for lack of fixed proof often changes its form, and is rejected by many first class scientists. My advice on the head of this is,—Young men, don't accept the dictum of any man, especially on subjects that he has never investigated; don't imagine that science can make a man a universal authority any more than theology can make a man a scientist; and *don't* be cautious about proofs excepting to test them well, but *do* be cautious about putting faith in any theory that is lacking in proofs. What we need most of all to-day is a little honest skepticism that will not swallow down as undoubted fact every dictatorial utterance that is noised abroad in the name of a prostituted science. Test your science and see if it has proofs; test your philosophy and see if it has proofs; test your religion and see if it can produce proofs; test Christianity, and see if it has proofs. And in so far as proofs exist, believe; in so far as proofs are lacking, suspend your judgment; in so far as proofs are opposed, you must reject or be untrue to the scientific method. But this is not the tendency to-day; unproved theories are taught and blazed abroad as truth, transforming the very character of our schools and colleges and professions. Where classic

literature and exact thought made men in former days, now rule the laboratory and physical science and tentative theory; and along with apparent advantage, already the bane is being felt in a decadence of thought. None too soon can the warning voice be raised to save our world from such a degeneracy of the thinking powers, as will lay mankind open to a credulous unthinking faith in the lowest and worst kind of materialism, which is equally destructive of logic, of philosophy, and of religion. Dr. Beale, who, though first and foremost as a biologist, still retains his philosophy and his common-sense as well as his religion, thus speaks of the tendencies of modern decaying thought:—"People have been misled in times past by false teaching, and large numbers have become steeped in ignorance, bigotry and fanaticism. But I do not believe that the most lamentable instances on record have led to results more disastrous, or so likely to prove more injurious to the interests of individuals and possibly to nations than this attempt in our own time to establish the weakest and worst form of materialism ever advanced is calculated to produce in the future. It is bad enough when numbers of people become converts to a system founded on truth more or less perverted, or misinterpreted, owing to the ignorance or mistaken zeal of its exponents; but the evils resulting are harmless and evanescent indeed as compared with those which must result from inculcating a system which professes to be founded on reason, but which really rests upon fictions and arbitrary assertions. A system in which fact is appealed to, but is not to be found. Look at it how you may, you will not discover the smallest speck of firm ground of truth upon which to build any form of materialistic doctrine."¹

Dr. Dawson thus writes of the same tendency:—"There can be no doubt that the theory of evolution, more especially that phase of it which is advocated by Darwin, has greatly extended

¹Victoria Institute.

its influence, especially among young English and American naturalists, within the few past years. We now constantly see reference made to these theories, as if they were established principles, applicable without question to the explanation of observed facts, while classifications notoriously based on these views, and in themselves untrue to nature, have gained currency in popular articles and even in text-books. In this way young people are being trained to be evolutionists without being aware of it, and will come to regard nature wholly through this medium. So strong is this tendency, more especially in England, that there is reason to fear that natural history will be prostituted to the service of a shallow philosophy, and that our old Baconian mode of viewing nature will be quite reversed, so that, instead of studying facts in order to arrive at general principles, we shall return to the mediæval plan of setting up dogmas based on authority only, or on metaphysical considerations of the most flimsy character, and forcibly twisting nature into conformity with their requirements. Thus 'advanced' views in science lend themselves to the destruction of science, and to a return to semi-barbarism."¹

The evolution philosophy has also taken hold of many in Germany, and there Dr. Haeckel, its greatest living exponent, a very few years ago, at a meeting of natural philosophers, told the assembled doctors that "the two principles of inheritance and adaptation, explain the development of the manifold existing organisms from a single organic cell; dispensing forever with the need of a Creator, and moreover a creature composed of only one of these omnipotent cells, by certain zoological inquiries, is shown to be possessed of motion, sensibility, perception and will. The cell, then, consists of matter called protoplasm, composed chiefly of carbon, with an admixture of hydrogen, oxygen, nitrogen, and sulphur. These component parts, properly united,

¹ Victoria Institute.

produce body and soul of the animated world, and suitably nursed, become man." And here Haeckel waxes eloquent:—"with this simple argument the universe is explained, the Divinity annulled, and a new era of infinite knowledge ushered in,"—and then as a fit conclusion to this scientific proclamation, he insists that these incontrovertible doctrines of cells and organic evolution should be taught in every school of the land in place of an exploded Bible. Of course, in a previous part of his speech he had acknowledged that organic evolution could not be experimentally proved—but a mere deficiency of proofs cannot tell against this theory, nor shake Herr Haeckel's credulous faith in matter.¹ For, forsooth, it must be so or Evolution will be swamped.

Following in his wake rises a disciple of Haeckel, waxing still more bold, exclaiming, "You must deny God and trample the cross under foot before you can become even a scholar, far less a master in natural science."

Now this is the essentially atheistic materialism to which, with the aid of Tyndall and Huxley, and a numberless throng of applauding believers in matter, Mr. Herbert Spencer is, unwittingly it may be, but none the less surely, leading the way, impelled himself by the unseen force of false premises, on to the inevitable logical conclusion, the destruction of all that has given life to modern civilization.

But, you exclaim, these men disclaim, one and all, the charge of being atheists or materialists: they are only agnostics. Perhaps so; but what is materialism? Sir William Hamilton points out a twofold evil influence of the too exclusive study of the physical sciences. First, "It diverts from all notice of the phenomena of moral liberty which are revealed to us in the human mind alone." Second, "By exhibiting merely the phe-

¹The Times, 1877.

mena of matter and extension, it habituates us only to the contemplation of an order of things in which everything is determined by the laws of a blind or mechanical necessity, and leads us to think that the mechanism of nature can explain every thing." If we hold such views as those last expressed, we have duly arrived at the materialistic goal.¹ And this is the goal to which these men would lead the world of thought. They may shrink from the ultimate legitimate conclusions of their teaching, but their disciples will not, and the great uncritical multitude will not, and will carry out into practical life what these teach as science. At times they one and all use strong words against materialism, for they know what a revulsion of feeling that would create in English lands, as I am glad to say Haeckel's utterances did in Germany; and yet when you search their systems you fail to find anything but matter and mechanical force, and an emasculated ghost of an unknowable, inconceivable something, on which they rely to save their system from the charge of being what Carlyle called a "gospel of dirt." And in unguarded moments their true tendency is made exceedingly manifest. Mr. Huxley tells the Medical College that "the simplest particle of that which men in their blindness are pleased to call 'brute matter,' is a vast aggregate of molecular mechanisms performing complicated movements of immense rapidity and sensitivity, adjusting themselves to every change in the surrounding world. Living matter differs from other matter in degree and not in kind; the microcosm repeats the macrocosm, and one chain of causation connects the nebulous origin of suns and planetary systems with the protoplasmic foundation of life and organization." Here are particles of matter *sensitively adjusting* themselves—and then again vital actions are "nothing but changes of place of particles of matter." Mr. Huxley says man is "like a machine of the nature

¹See also "Modern Materialism" in *New Englander*, July, 1882.

of an army, each cell a soldier;" and "vital phenomena like all other phenomena of the physical world, are resolvable into matter and motion and effected without external agency," i.e. without a God or mind. Now passing by the fact that in that chain of causation from nebulous matter to suns, and vital phenomena, no two consecutive links have yet been discovered, and that these comparisons and metaphors serve only in place of proof for otherwise bare assertions, it seems that matter and motion suffice for all things physical, living and conscious.¹

Mr. Tyndall's famous Belfast address is perhaps nearly forgotten, but his matter with the "promise and potency" of all possible things has passed into history. He says:—"Strip it naked, and you stand face to face with the notion (please notice that it is "a notion," and yet Mr. Tyndall asks you to put faith in that "notion") that not only the more ignoble forms of animalcular or animal life, not alone the nobler forms of the horse and the lion, not alone the exquisite and wonderful mechanism of the human body, but that the human mind itself—emotion, intellect, will and all their phenomena—were once latent in a fiery cloud." And not so very long ago, building on this fundamental notion of his, he told an audience in Birmingham that the robber and the seducer and the murderer were no more responsible for their crimes than tigers were for their feasts of blood. It surely needs no words of mine to point out the essential materialism and the practical tendency of such teaching as this.

And now comes Mr. Herbert Spencer, who with almost superhuman intellectual efforts, carrying out the same notion, attempts to reduce the world of thought and matter to a unit. Denying a personal God, calling creation a "carpenter theory," the talk about design "fetichism," he undertakes to reconcile Science and Religion. But in all the tomes of thousands of

¹See also Dr. Lionel S. Beale's "Dictatorial Scientific Utterances and the Decline of Thought."—*Victoria Institute*.

pages published by Mr. Spencer, although he writes the Power working in the universe with a capital P, I fail to find the recognition of anything that can be called a God, or of anything in the universe that has any relation to man which is not *assumed* to be evolved by a necessary law out of matter and inherent mechanical force. If there is no place for God in his teachings, surely they are atheistic; if matter and force grind on and produce all things without an Intelligence to guide them, surely we have materialism.

But what if it is true? Well, if atheism, and materialism are true, or the new philosophy of Mr. Spencer be true, why we must believe it, of course,—believe it though the heavens fall and the human heart be left desolate, though human society be blighted and all hope vanish in despair.

To one unaccustomed to rigid logical discipline, and with a very slight anti-theological bias, these “First Principles,” upon which is erected a vast philosophical system, must appear a veritable fortress of polished granite without a break in its solid masonry. But when examined by the hammering of logical criticism, and in the light of consistent thought, what seemed to be impregnable rock proves to be, in an appalling number of places, a superficial plastering over great gaps extending from foundation to summit; and when through these gaps the light of the outside world is let in, the whole structure proves to be a strange medley of old and often-used, and as often-exploded, fallacies, covered over with the glamour of modern scientific productions—facts and fancies—a veritable maze of “*Wahrheit und Dichtung*.” So much so indeed is this the case, that if it had not been the custom of philosophies to do so from time immemorial, one would scarcely believe that a man of large powers could be in earnest in propounding such vagaries in the name of science and philosophy. But Mr. Spencer is terribly in earnest, and I believe perfectly honest, giving in his immense work a further evidence of the blinding influence of an initial fallacy, and the colossal blunders which a

gigantic intellect may commit. It is of course impossible to criticize in minutiae the whole of his system, nor is it needful so to do; for if only one or two essential fallacies can be exposed in the foundations, the whole system must collapse, and a multiplication of arguments and criticisms would add nothing to the overthrow.

There are four points which I will attempt to make clear, any one of which, if substantiated—and I believe they can all be substantiated beyond a doubt—would be sufficient to condemn any system of teaching. These points are as follows:—

1. Mr. Spencer, from the start, raises an absolutely false issue, and proposes a suicidal solution.

2. The premises which he *assumes* require too great a strain on human faith to be accepted as a true basis for philosophy.

3. The definitions which he sometimes makes can never be accepted by his opponents, rendering of course resultant argument either harmless or suicidal.

4. He plays fast and loose with the syllogism to such an extent as to vitiate the cogency of his reasoning where really legitimate.

1. The supposed issue is nothing else than the falsely so-called Conflict of Science and Religion, which Professor Ewing showed (Lect. II) to be an essential fallacy, and unworthy of educated men. Mr. Spencer seems to know of no religion but the vagaries of men that have ever been in conflict with science. All religious superstitions are bundled together into one heap along with Christianity, and all are equally unworthy of belief. Mr. Spencer's ideas of the rise and progress of religious beliefs are such that Goldwin Smith, a real authority in historical studies, thus describes them: "Scientific the theory may be, and on questions of science the utmost deference must be paid to the inventor's authority; that it is historical must be denied."¹ Mr. Spencer goes on to say: "Of all antagonisms of belief, the oldest, the widest, the most

¹ Contemporary Review, Feb. 1882.

profound and the most important, is that between Religion and Science."¹ "An unceasing battle of opinion like this which has been carried on throughout all the ages under the banners of Religion and Science, has of course generated an animosity fatal to a just estimate of either party by the other."² And then assuming the role of a mediator, he continues: "Preserving as far as may be this impartial attitude, let us then contemplate the two sides of this great controversy."³ If Mr. Spencer, instead of writing Religion, had said "ignorance and superstitions, oft-times assuming the garb of Religion," he would have spoken the truth; but making Religion to include Christianity as taught in the Bible, he states what is the antipodes of truth, as was well demonstrated in the last lecture.

The way in which Mr. Spencer views the 'contest' may be seen in his statement of the position of the parties in this imaginary battle. "Thus, however untenable may be any or all existing religious creeds, however gross the absurdities associated with them, however irrational the arguments set forth in their defence, we must not ignore the verity which in all likelihood is hidden within them. . . . In that nescience which must ever remain the antithesis to science, there is a sphere for the exercise of this (religious) sentiment. . . . We may we sure therefore that religions, though even none of them be actually true, are yet all adumbrations of a truth."⁴ Now contrast the tone with regard to science: "To ask the question which more immediately concerns our argument—whether science is substantially true?—is much like asking whether the sun gives light."⁵ "Be there or be there not any other revelation, we have a veritable revelation in science—a continuous disclosure,

¹ "First Principles," p. 11.

² "First Principles," p. 12.

³ "First Principles," p. 12.

⁴ "First Principles," p. 17.

⁵ "First Principles," p. 19.

through the intelligence with which we are endowed, of the established order of the universe. This disclosure it is the duty of every one to verify as far as in him lies ; and, having verified, to receive with humility."¹ I am afraid if a Christian were to use the language of these extracts, exchanging the places of Science and Religion, he would be charged with having a "bias." Again on page 100 he tells us : "Though from age to age, science has continually defeated it wherever they have come into collision, and has obliged it (religion) to relinquish one or more of its positions, it has still held the remaining ones with undiminished tenacity." It would be just as true and as honest for a Christian to say that Religion has from age to age defeated Science wherever they came in collision. But neither would be a correct statement of the fact. Error in the garb of science has been rebuked and defeated by Religion, while error in the garb of Religion has been exposed and dissipated by the help of true science. In either case both true science and true religion have no conflict with each other, but rejoice together in advancing Truth.

That there should be apparent discrepancies between science and men's interpretations of the Bible, is not to be wondered at when we remember that neither science nor exegesis is perfect. But there are no greater discrepancies between the Bible and advanced science to-day, than there are between the results of the studies of scientists in different fields of research. The revolution of one of the satellites of Mars about that planet in less than one-third of the time required for the planet's axial rotation, together with other astronomical observations, seems entirely irreconcilable with the nebular hypothesis so generally accepted.² Dr. Andrew Clarke thus writes, corroborating the position of many another scientist :—"It is growing more

¹ "First Principles," p. 20.

² See Stallo's *Modern Physics*, 1882, p. 284 and all through the volume.

evident (1) that the progress of chemistry is becoming more and more irreconcilable with the theory of the atomic constitution of matter. (2) That there is no law of physics, not even the law of gravitation, without great and growing exceptions; and no theory of physical phenomena, not even the undulatory theory of light, which is not becoming more and more inadequate to explain the facts discovered within its area of comprehension. (3) And that therefore the boasted accuracy and permanency of so-called physical laws and theories is unfounded; that very probably the greater part of the so-called axioms of modern physics will be swept away as untenable; that the theories of natural phenomena apparently the most comprehensive and conclusive are merely provisional; that at present finality in this region is neither visibly attainable nor clearly conceivable."

At the same time the facts of science which seem to be most permanently established are found to be increasingly in accord with the Bible. What there is of science in the Bible could not of course have come at the time of writing it, from scientific investigation, for science as such was not; yet "although no other Book has been assailed so ably, so critically, maliciously, constantly as this, it survives, not because of protection, but because its opponents have been beaten along the whole line of argument. The Book did verily arise amongst men 'alike unfamiliar with the conceptions of physical causation and uniformity of law, and ignorant of the requirements of a valid scientific hypothesis' (Fiske), but that is a part of the marvel; and though, as Sir Thos. Brown saith—'Time sadly overcometh all things,' this book has conquered time; and in proof of utter folly in those who revile it as containing 'the superlative nonsense, known as the doctrine of special creation,' is received as the Book of God by all nations eminent in arts, in wealth, civilization, refinement." ¹

¹ Reynolds, *The Supernatural in Nature*, p. 49

But we must hasten on to Mr. Spencer's theory of reconciliation. Religion he allows to contain a likelihood of a verity—to be the possible “adumbration of a Truth,” while Science was assumed to be true as sunlight. And now there must be a place where the two can be shown to be in harmony. “Religion has, from the first, struggled to unite more or less science with its nescience; Science has from the first kept hold of more or less nescience as though it were a part of Science.”¹ But a slow differentiation is going on, all of nescience (ignorance) is going over to Religion as her portion, and all of Science (knowledge) is going over to Science as hers. “And a permanent peace will be reached when Science becomes fully convinced that its explanations are proximate and relative, while Religion becomes fully convinced that the mystery it contemplates is ultimate and absolute.” “Religion and Science are therefore correlatives. As already hinted, they stand respectively for those two antithetical modes of consciousness which cannot exist asunder. A known cannot be thought apart from an unknown, nor can an unknown be thought apart from a known. And by consequence neither can become more distinct without giving greater distinctness to the other. They are the positive and negative poles of thought; of which neither can gain in intensity without increasing the intensity of the other.”² That is, Science is knowledge; Religion is *nescience*, the absence of knowledge. Science is light, Religion is darkness. As the light of Science increases, the darkness of ignorance of Religion increases. Her sublime aim, according to Mr. Spencer, is to stand beside an abyss in which lie buried forever all her thoughts of God and Immortality, the tomb of the soul with its hopes and fears, and to proclaim to Science the momentous fact that she does not know everything! Truly sublime are the hopes of man, and awe-

¹ Page 106.² Page 107, 108.

inspiring the inheritance of "verity" graciously granted to Religion!! "The dumb wonder of ignorance or the grovelling awe of the supernatural, as it is exhibited in the fetish-worshipper, is the nearest approximation to the religion of the Unknowable."¹

Strange to say, however, the conception of the Inscrutable One was as clear and strong in the hoariest antiquity as it is to-day or ever can be. But the fact that to the new-born babe a parent's powers are inscrutable does not prevent a communication to the babe of the knowledge of a parent's existence and sympathy and help and love, which becomes increasingly clear as the months pass on; so the fact that the Infinite All-father is inscrutable to infantile man, does not prevent His revealing to man his love, his will. Before Him bowing we can render homage to a Being "in whom are hid all the treasures of wisdom and knowledge," all the inexhaustable wealth of that boundless realm of truth in which thought finds ever-increasing stimulus to aspiration, ever-growing food for wonder and delight. Not an inane grovelling before an agnostic bottomless cavern, but intelligent reverence. Instead of ignorant wonder we have intelligent admiration; instead of blind submission to necessity and fate, we have trust and sympathy and love; instead of paralysis of thought before a portentous, an insoluble enigma, the ennobling and ever-renewed impulse to thought which arises from the assurance that the illimitable realm of truth is open to us, that "God is light and in him is no darkness at all," and that for the human spirit it will be life eternal to know God.² He who is susceptible of that wisdom catches the spirit of His word in the Bible, finds lessons for childhood, strength for manhood, and the capabilities of heroes and prophets. Thousands know by actual experience that the Book grows with their growth; and, as knowledge of it increases, deeper depths of wisdom are

¹ Caird. *Introd. to Phil. of Religion*, p. 80.

² *do.* p. 32.

revealed. Paul utters their experience,—“O the depth of the riches both of the wisdom and knowledge of God”! At present, none but religious men accept, as a fact, the continued revelatory character of the Book to their souls; but every candid inquirer will ultimately acknowledge it, as the word of God to a world to which, if left to its own wisdom, He must ever have been the Unknown and Unknowable.¹

2. The next point is the fallacy contained in the premises which Mr. Spencer assumes as the basis of his philosophy. At the base of all true reasoning there must be axiomatic truths which lie beyond the region of doubt; without these we would find ourselves building on the sand. There can be no mathematics without first truths which are above¹ all demonstration, no geometry without axioms and postulates accepted by all. Any philosophy which lays claim to be scientific must begin in the same way. Its first principles should be axiomatic, beyond reach of cavil. We have seen that Mr. Spencer's position with regard to the Unknowable is not accepted as a necessary truth. And in the region of the knowable we find, instead of necessary truths, or well-proved facts, the assumption of the absolute truth of an unproved theory run to a most unwarrantable extreme,—the Evolution Theory; or if his aim is to prove the philosophical truth of Evolution, he perpetrates an equally unworthy fallacy by perpetually “begging the question,” and so the theory is made to help out the argument, while the argument supports the theory. My charge of fallacy here is not against the Evolution Theory, but against the use to which Mr. Spencer puts a mere hypothesis. The Evolution theory may be true, but the fact that it also *may not be true*, or may not be true in the sense in which Mr. Spencer holds it, is sufficient to condemn it as a basis upon which to build

¹ See *Supernatural in Nature*, pp. 48, 49.

a philosophy which claims to unify all knowledge, and take the place of Religion as an ethical regulative system. The Evolution theory as such is rejected by many of the most eminent men of science, such as Von Baer, Agassiz, Barrande, Virchow, and others. It is propounded with certain limitations even by Wallace, one of its authors. Theistic Evolution, or the theory that Evolution is the plan according to which the Creator brought things into being, and guides the physical world, is accepted by an immense number of thoughtful men, theologians as well as scientists. But the number of eminent scientists is very small, who accept Spencer's view of an evolution of eternal matter and force out of nebular mist into worlds and suns, into rocks, plants, animals, men, thought, mind, affections, death, dissolution, annihilation, back into the inconceivable absolute again, to be re-evolved out again in some future æon. With Mr. Spencer everything in his whole system depends absolutely on the truth of this evolution of matter and force, in which there is no God, no soul, no immortality.

The aim of a philosophy, Mr. Spencer tells us, is the unification of knowledge. Now if in his system we find unbridged chasms, breaks in the continuity over which Evolution can give us no satisfactory guidance, his vaunted unity is broken and his system falls to pieces. But there are at least two such unbridged chasms, the attempt to cover over which are enough to make logic blush. The first is that between solar heat and life, or the transformation of energy in inorganic substances into vital energy. The statement and argument he gives in his chapter "On the Transformation and Equivalence of Forces," (pp. 208, etc.) passing by the fact that Mr. Spencer maintains a continual confusion between force and motion,—light, heat, etc., being modes of motion and not forces, a confusion indeed of cause and effect,—we find the gist of his meaning to be this : without sunshine there can be no plant

or animal life, hence sunshine and life are one. Without heat the chicken cannot be hatched, therefore heat and vitality are identical. Is the argument conclusive? He has proved nothing more than that heat is a necessary condition of vital action, and has not touched the vital power at all. The railway iron track is a necessary condition of activity for the locomotive, but the rails do not usually constitute the locomotive or generate the steam. Then going on to the next chasm between nerve-vesicles and consciousness, we find solar heat translated into mental energy, by some slight of hand which scorns all use of logic. Time would fail me to expose these fallacies in detail. I would simply refer you to Bowne's Review of Herbert Spencer, to the criticisms of Ground, McCosh and others, where the argument is carried out in detail. The fact, however, is this: Mr. Spencer produces an amazing amount of facts with which scientists have furnished him; he attempts an explanation on the line of evolution and fails in producing a unification of knowledge. His philosophy, judged thus by his own standard, is seen to be an abortion. We may accept every fact which he produces, and thousands more shown by science, but which he ignores, and with the central unit of an intelligent creative mind produce a system which satisfies all the requirements of logical philosophy without such prodigious assumptions, or patent fallacies.

3. The next point is his defectiveness of definitions. Unless our definitions are correct, our reasoning will be a beating of the air; unless opponents can agree in definitions, all argument is wasted breath. We have seen that Mr. Spencer's definition of Religion would never be accepted by any man who had a religion to define. And the same is true of many other places, but one only I will cite,—one emphasized by Mr. Douglas, in *The American Church Review* for March, 1883. In his statement of the Theistic argument, he nowhere describes God as an orthodox Christian

would, and hence his statement is unfair. Take one statement, "the eternity we ascribe to God is time multiplied to infinity; but we cannot conceive time multiplied to infinity: therefore we cannot conceive a God who has existed from all eternity." Any one could tell Mr. Spencer that to describe God as existing through infinite time or infinite space, is to do just what Theists strenuously repudiate. The definition of theists is quoted in the Review mentioned above.

"God exists altogether apart from what we call time. God does not exist *in time*. The eternity of God is no more time raised to infinity than the love of God is human love raised to infinity. Time implies change, and God cannot change. Time implies succession, and in God there is no succession of months or days or years. Time implies movement, and God, while His existence is one of the most intense activity, is at the same time one of the most perfect repose. In time there is past, present and future; and for God there is no past, no present, no future. Time is the measure of the existence of created things: it varies with their nature: even in ourselves it is affected not a little by the circumstances and the condition of our body and mind. To the sick man it passes slowly; to the joyous how quickly! Active employment lends it wings, and the dull monotony of enforced idleness makes it creep along more slowly than the snail. The measure of angelic existence, as S. Thomas tells us, differs altogether from the measure of human existence. The measure of our life in heaven will be very unlike the measure of our life on earth. Time therefore is something relative, not absolute; and as in God all is absolute, time has no meaning in respect of His existence. God does not exist in time—no, not in infinite time. He is above all time, and before all time, and beyond all time."

This is the orthodox description of God. Mr. Spencer may not accept it, but at least he cannot ignore it, nor dismiss it in

silence. If Mr. Spencer pretends to criticize the Christian creed, he must at least represent it correctly. But this he has failed to do, and my point is established.

4. The fourth point is one of great logical importance, and would require for its full description rather a volume than a paragraph or two. There are essential fallacies in Mr. Spencer's syllogisms. Take one :—

What we cannot imagine, we cannot think.

We cannot imagine the eternal self-existence of God.

Therefore the eternal self-existence of God is unthinkable.

That is, the ability to picture to the mind is taken as the criterion of the knowable and the unknowable. But what picture can we paint on our imagination of love, mathematics, or power? Are these things unthinkable? But it is by means of such arguments as this that he annihilates all religion; if consistent, the very same arguments must also make all science impossible.¹ "The ideas involved in religion are, in the last analysis, no less conceivable than those involved in science. If, then, the inconceivability of these ideas is a sufficient reason for discarding religion, it is also warrant enough for discarding science. But if the fundamental reality can so manifest itself as to make a true science possible, there is no reason why it should not so manifest itself as to make a true religion possible—no reason in the argument I mean; the needs of Mr. Spencer's system are reason enough for him.

The claim that the limited and conditioned nature of our faculties renders religious knowledge impossible, tells with equal force against all knowledge. The limited nature of our faculties does, indeed, confine us to a limited knowledge—but a limited knowledge may be true as far as it goes. If so, we

¹See also Bowne's Review of H. Spencer, from whose work I draw some of these sentences.

may trust the knowledge we have ; if not, all truth disappears. To condense, just contrast the following productions of Mr. Spencer's logic :—

Religion is impossible, because it involves unthinkable ideas.

God must be conceived as self-existent, and is, therefore, an untenable hypothesis.

God must be conceived as eternal, and is, hence, an untenable hypothesis.

To affirm the eternity of God would land us in insoluble contradictions.

Science is possible, though it involves the same unthinkable ideas.

The fundamental reality must be conceived as self-existent, and is not an untenable hypothesis.

The fundamental reality must be conceived as eternal, and is not an untenable hypothesis.

To affirm the eternity of matter and force, is the highest necessity of our thought.

These examples are sufficient to show the trend and value of a philosophy which teaches us that our highest wisdom is to recognize the mystery of the absolute, and to abandon the "Carpenter theory" of creation for the higher view, that all things came about by an "Evolution, which is a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations." This is what is offered us in place of a consistent philosophy linked to the "King eternal, immortal, invisible, the only wise God"—

Whose love is as great as his power,
And neither knows measure nor end.

Mr. Spencer's Evolution, even if accepted as true, *explains* nothing ; it only shows how the complicated machine with blind force within grinds on ; and he tells us himself : "I will only further say, freedom of the will, did it exist, would be at variance with the beneficence recently displayed in the evolution of the correspondence between the

organism and its environment. . . . There would be a retardation of that grand progress which is bearing humanity onward to a higher intelligence and a nobler character." Thus to believe that we are not free but slaves of fate, is given as ennobling and inspiring to higher things, although the highest aim of each individual is simple annihilation. It should hardly seem necessary in the nineteenth century to undertake to refute such a position as that, and arguments are unnecessary. These doctrines have been taught in their essential elements in various philosophies for thousands of years, and all history shows that where they prevailed they brought forth moral decay, social corruption, and political catastrophe, and their tendency is the same to-day, for lapse of time has not changed the essential elements of human nature.

LECTURE III.

A PSYCHOLOGICAL VIEW:

WHAT IS MAN?

I.—ANALYSIS.

“Know thyself,” said Socrates. “Teach me to know mine end,” prayed a greater than he. To understand the personal problem, a general understanding of the nature of humanity and of man’s relation to the Unseen is of very great importance. In our search for these general principles, let us lay down first of all a foundation of things that must be accepted as true, and avoid all questionable assumptions. Then after laying our foundation stones, let us build as we have evidence sufficient to satisfy our reason, and still be careful of accepting anything on authority: and then if we have to go farther and tread where science cannot go, let us still retain our common-sense and the scientific method. If we take a few steps farther with philosophy and find her faltering—for her work is really to systematize what science provides,—let us lend her the light of our new revelation—a revelation which prolongs into the unseen that truth of which science had given us an alphabet, and which throws back over all that true science gives us the light of a higher endorsement. In these regions science may give suggestions, and sift our evidence for us, but cannot lead and cannot stop us: philosophy may learn something more for her system building, but cannot teach and dare not hinder. Here we walk by faith, but still keep our common-sense and our

scientific method in our search for deepest, highest truths—testing all by that ultimate criterion of common sense, by asking how it works practically. Many a beautiful system has split on this rock and been lost forever, and any system that cannot stand that test ought to perish.

I.

Now, what fundamental truth can we lay down in our philosophy, which cannot be called in question, without turning the world into a lunatic asylum and all men into idiots? Every man may speak for himself, and say *I think, I am a thinking being*; and I know I think, I know I am a thinking being. If I use the pronoun “I” a good deal here, you will of course remember that it is simply in a representative sense. I take it for granted that I am a man, and if I can find out what I am and what I ought to be, and make the same plain to you, I presume I shall have answered the question “What is man?” in its general outlines at least. Well, I-the-thinker know that I think. You cannot tell what I am thinking about; I cannot tell what you are thinking about; but I know that I am thinking of this or that, or the other. Sometimes my “think” seems to run away from my “know,” when I fall into a reverie for instance, but I can bring the “think” back when I choose.

But here are two words in this last sentence, “can,” and “choose”—what do they mean? They show me something more about the me-the-thinker: there is a certain something in me which CAN act, and which waits for orders from within, viz., from a something which wills, decides. I have will-force, and with my will-force I *can* control my thinking-power.

While cogitating this lecture I walk to the window of my study in my cottage by the sea, and my eye takes in the pleasant view of Yedo Bay with its sparkling water, its lumbering junks and white sails afar, the hills beyond. But unhindered there, I spring across the broad Pacific, and find myself again under

the gorgeous canopy of a Canadian maple forest, radiant in autumnal splendour, and once more in a little log school-house learn c-a-t cat, d-o-g dog. And then with another bound, I find myself beyond the Atlantic, walking in academic groves of grand old Germany, learning from giant minds my a, b, c of philosophy. But my rest-time is up, and I know it; I call back my think-force; glance for a moment at the hills, the water, the ships, that have never ceased to be reflected in the retina of my bodily eye, but till now unheeded; listen for a moment to the street cries and the sighing winds which all unheard have been thumping on the tympanum of my bodily ear. I *will* to put my think-force to other work; so I sit down, and take a book, by means of which my antipodes and the dead speak to me; and again, oblivious to a thousand physical attacks upon eyes and ears I try to walk with my German giants in teeming fields of thought.

But my will-force is not confined to my think-power. It can move what men call matter. I go to bed when body grows weary and mind cannot lash it into further work. "Tired nature's sweet restorer, balmy sleep," calms the nerves, and tired body grows strong again. Meanwhile, the vagrant think, unguided of will-force, wanders through the universe and the ages. Morning dawns; I am conscious of my surroundings. My limbs and muscles all lie flaccid, unmoved; my eyes even do not open. Absolute rest. The day's work passes before my mind's eye; my heart kindles at the thought of it; and as soon as I choose, I give notice to my will-force, that gives notice to nerves, muscles, limbs, and I find my body out of bed, and in a little while pen in hand my will-force puts down what my think-force has been cogitating.

I can control the law of gravitation and make it serve me. I lift my hand, and hold my arm horizontally because I *will*. I can do it or not do it as I please. In a word I am *free*,—free

within the limits of the element in which I live and for which I am created. My will-force is free to determine my actions ; my actions which I can do are free as far as ability extends ; that within me which thinks is free, unbounded by the universe, unfettered of the ages.

And now what have we found ?

1. There is in me that which thinks, and I know I think. I am a personality, an individuality.

2. There is that in me which wills, determines, decides. I am an agent, a Cause,—in a certain sense a First Cause.

3. There is that within me which chooses between alternatives ; may repent and choose another way, or may not. I am a free agent, and responsible for my actions ; for the use of my powers which think and know and act.

We have seen phenomena, things, actions, and have established these common-sense facts of forces in me-the-thinker. And you cannot deny these things, without denying man's sanity and responsibility and the possibility of morality. A man who cannot think is an idiot ; a man who has no will is worse—is a fool : a man who is not free, has no freedom of choice, is either a machine or a slave. You will allow me to call these three things united, Mind. And we come to the conclusion that

MAN IS MIND.

II.

But, you say, that is only a part, and the least evident part of man. What then am I besides Mind ? Remember we must make no hasty assumptions here. Why, you reply, you have a body,—a body composed of matter, and some say that your mind is nothing but the adjustment and motion of that matter. Oh, indeed ! And what then is this matter ? But before we begin to discuss the point, let me just say that behind the, I

fear, unanswerable question—What is matter? another equally perplexing and perhaps unanswerable question lies, viz.—Is there such a thing as matter? In the meantime we may use the word in the usual sense.

I have a matter body, have I? and yet this matter body changes continually. According to what the scientists tell me, this is not the body I had ten years ago; not a particle of that body is left in me; the whole of what I now have is as new as any resurrection body could be. And yet my consciousness remains an unbroken unit. Growing, of course, but not by means of matter but by exercise of mind; using body as necessary complement and servant, but not wholly dependent on bodily changes,—often wholly independent. Where is that old body? or where are those old bodies? for I have had several. Gone, for they were dissipated (not figuratively let us hope), changed into other forms, they tell us. Let us try to get some of the matter of the old body and see what it is. We are told that the body is largely made up of water, and now as we cannot be sure of the water of the old body we may take any water in any form as a specimen. Common sense would perhaps take a handful of that snow now lying in heaps in your streets¹ as a tangible illustration, and pressing it into an ice-ball, throw it at my head by way of giving a striking proof of the *existence* of matter at least, before entering upon the study of its nature. Isn't that a sufficient proof that matter exists? says he. No, I reply; I have evidence of forces, of your will-force that pressed the ball and threw the ice: of force in the ice, and force in my head, and that is all I can yet grant you.

But let us examine your specimen of matter, your ice-ball. Why, how is this? It is changing its form: hand me a vessel

¹At the time of the delivery of this lecture an unusual quantity of snow had fallen and almost blocked up the streets of Tokio.

or it will be gone. And now in the vessel, as we test it and expose it to heat or to sunlight it vanishes completely, and we cannot recover it. Certain forces changed or let go, and the material ice-ball has become to our unaided powers as nothing. Let us try something else,—a bone, a sinew: those of any animal will do, for they are materially the same as those of the human frame. We search them also with other tests in the laboratory and the very same result occurs. We liberate the matter from certain forces, and it eludes us. Well, says common sense, snow is real snow, a table is a real table, and a bone is a real bone, whatever becomes of them. Very true; we may hold to that and not go far wrong. But if there is any matter in the bone, or snow or table, I want to have that matter produced, and to learn what it really is.

Let apply to the Materialist, that thorough-going believer in matter, and ask him to define it so that we shall know when we find it. He tells us, that is easy enough.—Matter is any thing you can touch, weigh; any thing that has length, breadth, or thickness; it is more or less hard, solid, liquid or gaseous; it cannot move unless it is moved by some force; it cannot stop unless it is stopped by some force; it has cohesion and—But what is cohesion? Why, a force which holds it together. But I want to find what it holds together. I find everywhere forces in abundance; but what does this cohesion-force hold together, for that I presume will be matter? You take away the cohesion of any particular substance and you have the smallest possible speck of the same substance, that you can hardly catch a glimpse of with the most powerful microscope, but it retains all the properties of the body. It is a molecule, and molecules combined by forces make the substance you handle. But what about the molecules,—have they any cohesion, or force in them holding them together? Oh yes, they are made up of atoms. The molecule dissolved, the substance changes, it goes back into

a more primary elemental form. But what about the atoms? Can they be seen? No. Can they be touched, weighed, measured? Not by any power of man. Are they round or square, hard or soft? No one can tell; many guesses have been made. Chemistry proposes one explanation, and physics another, but it is all a process of metaphysics,—pure reasoning. Have the atoms any of the properties of matter? We can tell of none. Are they matter? or is that from which they sprang, matter? No one can tell scientifically, assuredly. Where then is your matter?

Herbert Spencer tells us that matter in itself is a phase of the absolute, inconceivable, unknowable fundamental reality, but according to the laws of the relativity of knowledge we may assume the existence of matter until it is verified. Or in plainer words, we know nothing about matter, but phenomena; but we must pretend that we do in hopes that some day its real existence will be verified—and even if it is not ever verified it makes no great difference any way. That may do very well for an assumption philosophy, but it does not help us much in our search for the truth. The fact of the matter is, we are no nearer an understanding of what matter is than men were 2,000 years ago. We look everywhere—even when we grow metaphysical with Tyndall and “prolong our gaze across the boundary,” though helped by all the aids that science can give—and yet we fail to find any absolute proof of the existence of matter, let alone that vaunted matter which should have “the promise and potency” of all phenomena. Science has chased matter back and back in unbroken unity, reducing variety into simplicity, turning materiality into immateriality, and is forced to assume the existence of atoms and of ether, the proof of which is nothing more nor less than that they are *thought* to be necessary to account for certain phenomena. And now granting the existence of atoms and ether. We can

easily conceive of the process being carried on a step further, when *all* of the forces are withdrawn from what men call matter, and it not only becomes apparently immaterial, but it vanishes from thought—it can not exist so far as we know apart from forces.

On the other hand I can conceive of forces existing apart from matter, existing potentially in the Infinite Mind, in which lay also the design of the Universal All. We know the power of mind in our limited microcosm; we can comprehend the mystery of the wider macrocosm only by postulating the existence of Creative Mind. This postulate may be as little capable of proof as the postulates of geometry, and yet be as immovable as they as a foundation for true logical thought. If there is such a thing as matter, it has a certain volume. The amount is fixed; matter is indestructible they say. Who or what fixed the amount? Matter could not determine it. If the amount changes, then there is creation. Who creates? who destroys? Matter cannot do it.¹ If matter and force are united in just such exact proportion as to produce just such a universe, who united them? and who controls them? They cannot control or determine themselves. To call it a "fortuitous concatenation of circumstances" does not throw any light on the subject. And Mr. Spencer's homogeneity differentiating into heterogeneity, with aggregations and segregations, and polarities, etc., make the darkness of the problem only more visible, without leading us a step nearer the solution.

All these attempted materialistic or agnostic solutions reduce themselves ultimately to pure *chance*. The universe as it is, accidentally came into being out of the chaos of matter and forces. As for instance when we put paper and ink, and type and presses, and cloth and thread, etc., into one chaotic

¹ See Bishop of Carlisle's "Fallacies of Materialism," *Nineteenth Century*, Dec. 1882.

mass in an immense barrel and churn and churn the same, until at one time out comes a perfect volume of Mr. Spencer's "First Principles," and at another a complete edition of the Bible; the difference to be accounted for by saying "fortuitous concatenation of circumstances"—by mere chance! Our minds tell us that that is not the way things work to-day, and the same mind strongly insists upon it that things *never* and *nowhere* acted in that way. We know that our minds regulate our actions, and are the first cause of a great many phenomena. In fact mind is the only first cause we know. And there is no reason why we should not postulate Infinite Mind as the First Cause of all things.

And now if one mind can study and appreciate, even partially, the productions of another mind, we may consider it as evident that the two minds are, in essential constitution, alike. If the young student grapples with the mighty productions of master minds, the creations of poetic genius, or the deep reasonings of the philosopher, or the profound generalizations of the scientist, though he stumbles often, is in darkness often, yet he rises until he sees with the eyes of his masters and thinks their thoughts over again. He is of the same nature as they. And so when we trace the mighty lessons of mind in the universal Book of God, though oft we stumble and often make mistakes, yet patiently toiling on, we can trace and truly know the thought and plan of the great author, in a measure trace intelligently the workings of that Divine Intelligence "in whom we live and move and have our being." And by a parity of reasoning, we conclude that the mind of the student is akin to that of the author. In a word we find that man is not only mind, but the human mind is akin to the divine—and instead of being agitated matter,

MAN IS MADE IN THE LIKENESS OF GOD.

III.

The next interesting point which asks for explanation is

the question of growth, change, decay in the experience of universal man, and in all animate nature as well. My body grows weary ; I strengthen it by putting food into it : it changes in shape according to circumstances, it differs absolutely from a stone, a house, or any other manufactured article. What is it that causes the difference between inorganic, and organic being? The Materialist is ready with an answer : The one is non-living matter, and the other living matter. It is all in the arrangement and motion of particles of matter, a difference in degree and not in kind. The difficulty about this explanation is twofold : (1) it is based on the existence and potency of matter, an undecided question, and (2) when all the positions and motions of matter are pointed out, they offer no explanation of themselves, only show more clearly what we want to have explained.

Leaving the materialists, let us apply to the best biologists of England, France, and Germany, and ask for the substantial result of their researches in this field. Dr. Lionel S. Beale, than whom there is no greater biological authority, tells us there is an absolute difference between inorganic and organic nature. The united testimony of continental biologists of note endorses his judgment. That the matter in them is reducible to the same element, that much of the chemical operations are alike, is of no account in face of the fact that the forces which build up the organism of a tree, or the body of an animal, and carry on a constant change therein, are absolutely different from the forces which pile up into any shape the particles of non-living things ; and when two forces work in radically different ways, they may be regarded as different kinds of forces.

Fundamental differences in mere construction are two : living bodies grow by nourishment, and they themselves produce their kind, to grow up like themselves, while non-living bodies grow by accretion. And then amongst these organisms there are endless differences of form, involving differences of force

again, but none so absolute as those that divide living and non-living beings. Now there are two things in regard to living beings which ask for explanation. All and each developed out of a single minute cell; whence the power in that cell, called vitality, which made it grow? Each and all develop after a certain fixed plan, essentially at least, like the being from which that first germ came: what, and whence, the building force which follows the fixed plan, by which everything—as genesis and science tell us—can and must breed true to its kind? And then a third question also arises,—What produces variation and differences in living things?

Whence and what then is life? Claude Bernard, one of the greatest physiological authorities in France, says: “Life in its essence is power, or rather it is the directing idea in organic development. And if I should try to define it with a single word, I should say—*Life is a Creation*. Indeed for the physiologist, life can be nothing more than the first cause of the organism, which, like all first causes, always eludes our search. This cause manifests itself by the organization; as long as that lasts, the living being lies under the control of this creating vital influence, and natural death takes place when the organic creation is discontinued.”—Here we have life as a creation, a something which was in the first cell and not only started the organism as first cause; but a little further on he gives another power or cause, which rules the being produced—“Life is an *executive vital cause* of living phenomena.”¹ Here we have then the unknown first creative cause of life itself and the *executive cause* of all phenomenal development. And so say in substance at least the best German biologists. As to the question of spontaneous generation of life, and life being a mere transformation of chemical forces, there is absolutely no proof, and they say

¹Du progres dans les sciences physiologiques, in *Revue des deux Mondes*, quoted also by Ulrici in *Gott und die Natur*.

there can be none given for the theory. We have seen how much logic Mr. Spencer was able to put into the subject.¹ The nearest a good scientist can go, is to say that it is thinkable. But to say that a certain apparently impossible explanation is thinkable, does not bring us much nearer a solution.

But these masters in biological science tell us that the problem is not solved even when you have vitality in a single germ out of which the living organism grows. They tell us that if that life, that vitality of the first cell or germ was not a creation, nobody can tell where it came from; and mere notions which all known facts belie will not go for much to establish a theory. But granting the vitality of the first cell, a larger problem still remains. How is it that out of a cell produced by an oak tree, only an oak tree is produced: that as that cell divides and subdivides, and multiplies into millions and millions, those cells that are up in the trunk produce only oak wood; those in the leaves, only oak leaves; those in the roots, only oak roots; a perfect following out of the oak-tree plan, transmitted from the parent oak? Granting the vitality of each one of the myriad cells, how is it that they work in such perfect harmony, in such infallible regularity, and never produce a pine branch or a maple leaf, or a bramble root? And here comes in Claude Bernard's "executive cause," the life-power which takes those germs and uses them according to a predetermined plan. And so with every tree and every plant. A something that lives from tip of root to tip of branch and tiny twig, which lives on amidst the change of substance coming and going, a living unit that dwelt in the cell, and now dwells in all the tree; and which even provides for circumstances, as when the oak on mountain slope exposed to constant blasts, doubles its stays, lengthens its roots, and embraces the rocks to defy the storm. What is this

¹Pages 113, 114.

power? It having made the tree, existed therefore before the tree. Life laden with or working through an oak plan—or shall we say with Leibnitz an oak-mona? Call it what you like, it once lay enfolded in a single germ, the single only link between this oak and another older oak; it built the oak, and rules the oak, and it uses the oak to transmit to others the impress of the oak-plan in the unbroken line of its own living self. And it cannot be the mere matter of the tree nor the accidental working of mechanical laws.

And so in the animal world every single animal sprang from one little germ, the one living link between it and its parents. This one little bioplast—or “piece of vitalized jelly”—divides and subdivides, and a bird, a lion, a rat, a man, is produced. So far as we know, there is no difference between the bioplasts which build a muscle, a nerve, a bone, or the brain. And no difference between the bioplasts which build a man, a horse, a rat, a lion, or a bird. And yet the forces in that one little first germ are true to the universal law that like produces like, each kind after its kind. And when the one first germ divides and becomes uncounted myriads in the body of the lion, each one is true to its original plan; never a mistake of putting a lamb's tail on a lion's body, but from tip of nose to tip of tail, from point of claw to point of hair, every germ is true to its original plan,—the plan enclosed in the life of that first germ, permeating and filling and ruling the whole body that it had built up, and which it continually nourishes. That life is one, is continuous, while the substance of the body comes and goes, cells are produced and die and are cast off to make way for new, and it once lay latent in that one microscopic embryo germ.

This fact is farther seen in the experience of breeders of animals. By certain selection of parents with desirable traits, an impression is made on that one fecundated embryo-germ which is carried out all through the life and build and

habits of the animal produced. It produces a true animal of its kind, but builds true also to the elements of variety produced by being the offspring of two lives, which united their differences upon it. Moreover, in the animal this "cause executive" not only builds and feeds and rules the bodily organs, but also impels the animal to act according to the body that it has made; teaches the cat to catch rats and mice, the lion to lay the lamb inside of him, the ox to eat straw; leads the salmon up the fresh water streams to spawn, and makes the herring breed in sea water; sends the wild fowl north in summer, and south again ere winter comes. And by what means does it act, this something which builds the organism, and rules it, and lives through its changes, and impels it to action, and permeates its whole being, superintending its everlasting change? What is this building, coördinating power which works in life, or in which life works, or which is life? Mere laws cannot do such work, mechanical forces do not explain it, mere vitality cannot solve it. Is there a something yet beyond our ken which acts as a link between the living and the dead,—a something transmitted by parents to the vitalized germ, which then built the house and expanded so as to fill it, connecting and controlling all the myriad bioplasts? Breeding and heredity and adaptation produce no new kind of matter or of bioplasts, but they do produce differences in the individual plan while preserving all true to the grand type. If we call it with Leibnitz a *mona*, it must be only as a shorter appellation of a "cause executive" which we are not yet able to explain.

And now in the same way man's body is built up, from a single bioplastic jelly spot in which lay in embryo the whole man, physical, instinctive, mental, moral. In that germ, even before it divided into two, there lay in embryo—

1. Life—the coördinating power which would build up the man.

2. The whole plan of the physical organism, with each and all of the physical organs.

3. The different instinctive actions which men perform before reason takes the reins.

4. Consciousness.

5. Perceptions of self-evident truths, or framework of the mind.

6. Will, choice, freedom.

And now as these all existed before the germ, which began the body, lay in the life-power and life-plan, while all the matter in the body changed over and over again, neither life, nor plan, nor force, nor instinct nor consciousness, nor perception of necessary truths, nor will, nor choice, sprang from the organism of this changing body, for they all existed implicitly in that which caused the organism to come into being, and which rules the organism after it is made. Nor are these things dependent on a fortuitous adjustment of parts, or on the influence of environment. Just conceive of a man built on any other plan, without any one of these essentials,—bodily organs, consciousness, intuitions, will, choice, etc.; suppose any one to be left out, or to be dependent at any time on our environment, which might have made them differently, and what would you have? An idiot, a missing link perhaps, but certainly no man. As in the seed-germ the whole tree lay implicitly enfolded, as in the lion-germ the whole and perfect lion lay enfolded, so in that which produced the first speck of each man, there lay implicitly the whole man. And through that one germ the traits of father and mother are perpetuated. A drunken father may curse his home with an idiotic son, or give him an insane thirst for drink. In moments of exaltation a child may be given that will transcend all its forefathers in mental and moral powers; and all through that life-power, that something that existed before the germ, in which the whole man

was laid, before all body, before all growth. And by what means did the life-power build the body from brain to toe on that plan, that produced the instinct, the thought, the conscience, the will, these things that live and work and control, while the body obeys, and changes? Lionel S. Beale says the vital power of the highest form of bioplasm in nature is the living I—the me-the-thinker. The I, the myself, existed before my body—implicitly; the I-myself built up the body—unconsciously; the I-myself led those instincts—half-consciously; the I-myself uses this body *consciously*. The I-myself will use this body as I freely choose, and when my poor old body can work no more, what am I to do? This raises the same question as before,—By what means does the life of the tree, the animal, the I-myself, build up this visible body? What is the seat of the instinct and the think, and the means by which they act? Does this lead us to a beginning of an apprehension of Paul's "spiritual body"? It is to this that German Biology and German Philosophy are pointing to-day, pointing to the position held by the Bible for thousands of years. The soul with all its powers lies in that germ. And this brings us face to face with the hideousness of a certain crime with which Japan is dark, but from which the present government is trying to free the land—a crime which grows where deep Christian life loses hold of the home, a crime denounced as murder by the Christian church from the beginning—the murder of men and women, long before they were born.¹

IV.

And now an interesting question arises, a question often asked me since I came to Japan. And that is, what is the difference between the human soul and the ordinary animal soul? The great distinction lies in the fact that with the lower animals instinct is the highest ruling power, and Intelligence in man. And what is instinct?

¹For fuller discussion of much in the above section see also Cook's Heredity.

1. Instinct is a something which lies in the original plan of the animal, just like structure, and function, or the organs and their duties. And just as the structure develops, the instinct is there to match it.

2. Instinct is as necessary and unvarying a part of an animal as the color of its skin or hair, or the shape of its body. Or if there are variations, they are just such exceptions and variations as take place in the growth of the body, or in the actions of a tree. Bees from time immemorial have made honey in the same way and put it in the same kind of cells. Silkworms from time immemorial have woven cocoons as they do to-day.

3. Instinct needs no experience. What it does it does perfectly. The silkworm weaves but one cocoon, and always as perfectly as its predecessors did. The bird builds its nest just as its forefathers or foremothers did; and the first nest the young bird builds is as well made as that of the oldest and most experienced. And so on all through, showing that instinct is as purely an original part of the bird or animal as the working of the stomach in digestion, or the flow of blood to the parts of the body.

4. I do not deny that there is sensation, and perhaps a certain amount of intelligence among the higher classes of animals; for without it they could hardly be trained. But after all, that intelligence is but rudimentary, subservient, low, while unchanging instinct is master—the ruling power in the brute.

5. Instinct in animals comes along with bodily organs as a necessary fundamental accompaniment, giving necessary impulse, and knowledge, and skill, to do just what they ought to do, and which exactly fits all the impulses of appetite, and those arising from the needs of the individual or of the species.

6. The perfection of these instinctive powers, impulse and knowledge and skill, does by no means indicate the rank of the animal; for they are most perfect in some of the very lowest

forms. They come, because without them the animal could not exist; they meet the requirements of his being, the conditions of his life; they act till the animal can learn from experience; and if he is never to learn from experience, they keep on working, and do the whole work; and do it in the wisest and most perfect manner, so that the wisest and best amongst Intelligences could not improve on their work, though they work through bees, and spiders, and worms, or the lowest things that crawl.¹

7. Man also has instincts, but they cannot be trusted as guides to action after Intelligence awakens. They do not give us knowledge and skill. Knowledge must come by experience, and skill must come by practice. But the instinctive impulses of the soul indicate man's nature and the lines along which effort and study and thought and practice should work, none of which can be disregarded without emasculating humanity, and all of which are prophetic of a something true to match them.

None of these, however, are self-directing, as in the case of the brutes and insects. They must be controlled by higher powers, according to a law laid down by Pres. Hopkins, viz., every power in man must be used so far, and only so far, as it is a condition of activity, or as it is helpful, to the next higher power; for man has animal powers, and human powers, rising into higher regions, and unfolding higher duties and a nobler destiny.

V.

And now what are these higher powers that are distinctively and peculiarly the property of man.

Here a large and tempting series of subjects comes up for

¹For fuller treatment of this interesting subject see Chadbourne's *Instinct in animals and men*.

Question and answer, that are so important as to make it almost appear that too much time had been wasted on man's lower nature and bodily powers.

But these are a necessary introduction to the former, and as I shall have occasion to recur to the subject again, I will try now to show you some of the most salient cardinal points, by which you will be able to see the trend of what I think to be a true philosophy.

With man's higher powers we enter an entirely new world, in some respects at least. We come to analyse the me-the-thinker, the me-the-asker of questions, the comprehender of answers, the maker of philosophies, the possessor of will-power, ought-and-must-impulses, a hungering for something undying.

One grand cardinal difference between man and all else you see, is that man has to learn to take care of himself, and do all that he does, not by some blind impulse but by effort, by thinking, comparing and reasoning, accumulating knowledge by effort, and gaining skill by practice. Not so any where else. Suns and systems move in perfection by an impulse inherent or immanent or above them; trees grow and perform most marvellous feats of wisdom, but by an inherent intelligence not their own; they do what they do because they cannot do otherwise, and can do no other thing. Animals grow; a marvellous wisdom constructs their body, gives it organs, duties: and the same marvellous wisdom projects itself in wonderful actions, which those animals do, just suited to structure and function, because they must do that and nothing else, and they do that with perfection because it is not *their* intelligence that does it, nor is *their* skill got by practice. Leave the whole world, excepting man, alone, and every thing will move true to its nature in the wisest, most perfect harmony. Apparently the outworking of one immanent master mind, the doings of one almighty will.

But when you come to man, you find a little world that seems to have been furnished with a stock in trade, and made to set up business for itself, and he generally makes a sad bungling mess of it; begins with blunders—may succeed, but the majority seem to end in bankruptcy. Mr. Huxley tells us “the microcosm repeats the macrocosm”—man a little world like the great outside machine. The analogy may be carried to a certain extent. Those parts of man which are directly and specially under the sole control of the Power which rules the universe, answer fully to the scheme and follow Him whose will is expressed in the vast complications and developments of the material world, in the marvellous work of the vegetable and animal organisms, and in instinctive wisdom. But over and above all these things, different from all else in our world, there reigns in man a local ruler, who is not infallible, but who guides the destinies of his microcosm-kingdom and may be untrue to the Power above him.

The fact is the powers of man are stupendous—vast beyond compare. But the secret of the whole trouble, as also the secret of his unbounded possibilities, lies in the fact that his powers have no inherent machine-knowledge and skill, like the animals, etc.; his instincts which point out these powers and the something somewhere to match them all, are only blind impulses and unfledged powers which have no natural skill or knowledge to lead them, such as insects and birds have in perfection. That is the secret of human blundering and floundering and darkness and despair.

But again these latent powers enfolded within the conscious I-the-thinker, show forth true natural instincts; these blind impulses, as blind as new-hatched sparrows, open their mouths and cry for something to feed them, or they must starve. So I-the-thinker must think, and reason, and search, and experiment, until I can satisfy this hungry brood within the soul.

And then little by little they gain strength, they open their eyes, they plume their wings, and there rises a whole flock of powers which exhaust the visible universe for their joy, but finding here no perfect satisfaction, no exhaustion of their powers of growth, no complete scope for perfect action, they migrate like wild-fowl to sunnier wider realms in unseen larger worlds. In the marvellous work of the up-building and guiding monas—or whatever you like to call them—of vegetable and animal and instinctive life, I find nothing that necessarily implies a continued existence of individual life after the organism perishes. But in man that something which rises above the unconscious working of inherent power, that personality which is conscious not only of external influences but is self-conscious, and conscious of other immaterial minds and of the great mind over all, can surely live on, and why not forever?

Let us look a little more closely at these higher powers. We find (1) Mental, (2) Moral, and (3) Spiritual faculties, as the peculiar heritage of man. There is no clashing of these powers, either among themselves or with the lower powers connected with the bodily constitution. The power within me which, independent of my consciousness, built up this framework, works in perfect harmony with me-the-thinker, who must use the body. But I-the-thinker must use this body according to its constitution and not otherwise. It has no wings, I cannot fly. If it had wings, I would be a different kind of man.

In the same way I-the-thinker must think according to the constitution of my mental faculties. I must go on those lines, or become another kind of a being altogether. The constitution of the body shows itself in instincts, which in animals are self-regulative, and in man are to be regulated by the thinker. The constitution of the thinker is shown also by mental instincts, which are invariable, hence we talk of intuition or

necessary truths, which every human thinker must lay down as the line along which his thoughts must go; the opposite of which would completely unmake the constitution of man. They do not depend on experience: they reach to things beyond experience: they are universal. And as soon as the mind's thinking powers begin to stir at all, these mental instincts, first unconsciously, and then consciously, show themselves. These mental instincts have no contents of knowledge; that must be acquired. But ask any man from pole to pole, who can think at all, if an effect can be without a cause, if two straight lines can enclose a space, and the universal necessary answer will be "*never*," and yet no one can prove the contrary.

And so all along these intuitional lines of mental instinct, the intellect learns to apprehend, to compare, to distinguish, to generalize, to systematize; with the exercise grows and expands into vastness; transmits this knowledge to others by instruction, but never by inheritance. By inheritance the thinker may give his children a sturdier mental framework, but not a single content of it, nor a variation in its fundamental constitution.

I cannot linger to point out the greatness of the human intellect when expanded, but I ask you to look at the fact that the grandest mountain peaks of pure intellect stand in the background of 2000 years ago. Little Attica within 200 years produced 28 names which have been unmatched in mental power during the 2000 years that have since elapsed. Look where you may, in all the continents, in all the ages they stand peerless, excepting perhaps two or three solitary names. Education is more widespread, science has given us more facts. But cart-loads of facts by the million will not strengthen the intellectual powers, unless combined in a philosophy that is true to the intellectual constitution of man. On the other hand, combined in a system untrue to the constitution of his highest powers, the multiplication of these scientific facts and theories

will add an impetus to the evil influence abroad to emasculate and degrade the intellect of man. Mental success comes not by waiting for Evolution to spin it out, but by a diligent training of mind according to mental laws.

Again, man is moral. He has a moral constitution, moral instincts; feels an *ought* within him, pointing to *duty*, obligation. This also, untaught, is a blind impulse, has no inherent contents, must be led; may be taught wrong, and may make great blunders. The soul says I ought, instinct cries I ought: but a knowledge of what I ought to do is not inborn or inherited: I must be taught. Nor can mere experience teach me, nor mere intellect, great though it be; nor philosophy, clear though it tread in mental lines. Intellect can go a good way, when taught by experience; but ethics taught by mind alone with experience as guide, are poor watery things. I come to this subject again, and simply point out here that the only ethics, the only system of morals known to this world, true to the whole mental and moral constitution of man, is to be found in the teaching of Jesus of Nazareth. That is the Fujiyama, the Peerless, in the moral world. And now man has a spiritual nature, a God-instinct, that can never be satisfied, though it may be slain—can never live and be satisfied, until it rest in the Great Father Spirit, whose will is visible in nature, in instinct, in mind and here in conscience. This is an essential power in the human constitution by which we know or may know God. But like all other human instincts it is blind, must be taught, and nourished and led until it can walk alone, and then it rises majestic, and like all the other powers, blesses, ennobles all below it.

The instincts are there though they be blind, and they are true to the constitution of man; but if untaught, they will surely develop into monstrosity. What mean those myriad temples, and shrines, and altars, and relics, and pilgrimages? What mean those idols, hideous, uncouth, cruel? What

mean those howling incantations and that ceaseless thunder of prayer into the vast unknown? What mean those fires and incense, those holocausts of beasts and of babes, those immolations of beauteous life of woman and growing strength of man? What mean?—but cease the horrid tale. What means all that and a thousandfold more that has cursed the world of wayward men for millenniums? It all means that in the human constitution there is a spiritual nature with instincts as real as that in the silkworm to spin a silk cocoon, but like all other instincts of man, without instinctive knowledge and skill, which awakened, aroused, untaught or mistaught, grows to be the strongest impulse of humanity, surging, seething, impelling, like the headlong dash of riderless mad-dened steed—on, on to despair!

Now my business in this land is to try to show not only that these impulses are true instincts, and evidence a true spiritual constitution in man, but also to show that they are also evidences of a something real to match them and perfectly to satisfy them; that the instincts may be directed and taught—may apprehend that for which they were made; they may know God, and knowing him, man may be satisfied by becoming morally, spiritually like him, and thus rise to the sublimest ideal possible to humanity. And this teaching, this needed guidance, is to be found in a revelation which accords so well with the constitution of the visible universe, and of the mind of man, that we must think it came from the very same Creative Mind—I mean the teachings of Christ.

II.—SYNTHESIS.

In our discussion of the question,—What is man? we started out with the intention of not assuming anything that was not evidently a fact or sufficiently established by proof. All outside of that was to be relegated to the sphere of hypothesis to be further tested as occasion should arise.

We started then with the fundamental axiomatic truth of our consciousness, *I think, and I know that I think*. We found also that we—I—could cause certain phenomena, do certain things, the prime moving cause of which was my *will*; *I willed*, and that was for many a result, a *first cause*. Thus we found, as the very beginning of all our knowledge, a perception of forces,—forces of conscious minds. Looking beyond our minds, we saw what men call matter, but no one could tell us what matter is; from the most superficial observer to the profoundest scientist, we could find nothing but a description of phenomena produced by a variety of forces, acting through something which came from somewhere, and which we call matter. And this matter is to be found from the most distant fixed star, through suns and systems, in plants, animals, and man. Science tells us what wonderful things are done with this matter by the law of gravitation, but can tell us no more about the law of gravitation than about matter; only that matter is carried round and round in just such a way as if such a force were actually there. And that regular way of acting or being acted upon they call the law of gravitation, and we can get no nearer. They can tell of motion, but nothing of the force that made the motion. And then they tell us of the wonderful workings of other forces, taking matter, making it into solids, liquids, gasses, crystals and a thousand other indescribably beautiful and wonderful things, and they tell us that these are the phenomena of matter, acted upon by physico-chemical laws or forces. But after all they can only tell us that this is the way that that indefinable something called matter acts or is acted upon, just as if there were certain fixed forces working in a certain regular way. That regularity of way of acting they call *law*; but of the forces themselves the best scientists know nothing, only the phenomena.

A step further and we come to where a new set of phenomena showed, not new matter, but a new force, which laid hold

of gravitation, and physico-chemical forces, and made them serve as hewers of wood and drawers of water, chained them to do her bidding, while she took hold of matter and rejected matter at her sweet will. Vitality, life, produced phenomena, whose wonderful variety and motions science unfolds and delights us with; but science gets no nearer matter, and no nearer the forces, can tell us nothing about life-forces, whether in single germ, or in system-building after a fixed plan, only about motions and phenomena produced as if there were some such force, and that way of acting or being acted upon, they call law—laws of vitality.

A higher class of living things then shewed a different class of phenomena, animal movement, only to be explained by different forces having come in; but these forces still are inscrutable to science. Only the phenomena can be tabulated. And the highest phenomena of the law of animal life we saw to be instinct, by which animals received, when needed, as naturally and unvaryingly as their teeth or their hair, a perfect stock of impulse, and knowledge, and skill, exactly suited to the structure of their bodies, and the functions of their organs or the needs of their race—a natural wisdom which transcends all learning or experience. Here again science can tabulate facts, and marvellous phenomena, but can tell us nothing about the forces.

The next step brings us to man himself. We find in his body that wonderful, not yet definable thing called matter, subject to laws, laws of gravitation, modified by physico-chemical laws, these controlled and enslaved by vital laws, and these accompanied by certain instinctive laws, with a great many things similar to the higher classes of animals—bones answering to bones, organs to organs, functions to functions. And if we should suppose the human race to be extinct, unable to say a word for itself, having left only fossil bones behind, and then that these bones should fall into the hands of some morpho-

logist of a succeeding race, but of the species Huxley & Co., he certainly would put us all down as belonging to the genus ape, and the species anthropos,—a species that did more walking than climbing. And the matter would rest there, as scientifically settled as that indubitable horse-race from that primordial protohippos of the size of a fox, on which Mr. Huxley has ridden out from tertiary depths through quaternary epochs into the stables of the present gigantic steed.

And even as it is, Mr. Huxley seems very anxious to establish a close relationship between man and the monkey, as you will all have perceived in his charming little book entitled *Man's Place in Nature*. That book may show very clearly where man is placed in the nature known to the morphologist, but it certainly tells us nothing about the *Nature of the Man*. And that is precisely where the great difference comes in. If a man is placed in a stable, that does not make him a horse; and if I happen to be in a house of flesh and bones not unlike a monkey, that does not make me a monkey or anything like a monkey, in my essential nature or character.

The mind is the measure of the man, and here we come back to the point from which we started. Man has a mind; I think, I know I think; I can speak for myself, and can rescue myself from the morphologists, or any other "ist" who undertakes to describe me, but leaves *me* out of the description. I almost wish that the other animals could only have a chance to speak their minds too; but here I am reminded that they would probably speak their mind if they only had a mind to speak. But man has a mind to speak, and speaking his mind, he tells you that mind is not matter, and that science can find no bridge between matter and mind; he tells you, and true science echoes the word with emphasis, that Spencer's philosophico-evolution bridge from matter and force to mind is a most lamentable logical failure; that Bain's "double-faced somewhat"

is, like all other double-facedness, very much lacking in truth, and that mind differs from matter and force—yes, throwing in for mere argument's sake, if you will, matter and gravitation, and physico-chemical forces, and vital forces, and animal movement, and instinct, all thrown into one evolved materialistic bundle,—and yet mind, consciousness, is more completely distinct from it all, towers more grandly above it all, than your cloud-piercing Fujisama differs from and towers above the beating waves that lave the scattered sands of Fuji's feet.

Let us make a few comparisons and see where mind differs from matter. (1) Matter and mind are seen through their phenomena.¹ These phenomena appear to us in certain form-elements. Events involve time, effects causes, propositions have respect to truth. Now the ultimate form-element of matter-phenomena has respect to *space*; it is physical,—you must place it somewhere. Mental acts have a different and exclusively peculiar form-element, *consciousness*—something thought. Here is an impassible gulf, two sets of facts as completely incommunicable, and uninterchangeable as the qualities of a stone and a thought, a block of wood and a *truth*.

(2) Again there is a difference in the ultimate laws which control the two sets of facts. In the material world we have forces, fixed in direction and degree; in the mind, spontaneity. In matter forces are causes and produce certain effects; cause equal to effect, effect equal to cause; each cause the effect of some previous cause; each effect the cause of some future effect. The thoughts of mind stand in no such relation, measured and definable, to the conscious powers; they may be less or more; they do not *cause* truth but seek to discern it. The antecedents

¹For a fuller discussion of the matter of these paragraphs, see Christian Philosophy Quarterly, 1883, "Mind and Matter, their Immediate Relation," by Bascom.

in the material world are causes, in the mental world, *premises*; in reference to thoughts, *reasons*; in reference to actions, *motives*. These things cannot be legitimately confounded.

(3) Prevailing laws are diverse. The prevailing idea of law to-day is that of an eternal, immutable, irrefragable way or force or plan, according to which all things must move. And that is correct with regard to the material world. But there are no such laws in the mental, spiritual world. Physical laws are the fixed working of causes. Mental laws are constantly changing, are laws of logic, and may be disobeyed. The laws of rational beings refer to rational welfare and may be disregarded. The laws of thought, of rational action, of truth, of virtue, differ by an impassable gulf from the laws of forces, or physical causes and of mechanics.

(4) Another distinction lies in the fact that the material world is the source of diverse impressions—of difference; the other is the source of constructive ideas—of agreement. The physical world gives variety, disconnection, each thing separate from others in space and time. Mind lays hold of the varied phenomena, searches for relations, fixes a system, constructs a unity. Consciousness brings all together, unites them in conceptions, conclusions, constructions, finds out the facts of cause and effect: deals with these things as a master deals with tools. And these two poles of matter and mind thus diverse, can never be confounded without a hopeless collapse, a universal jargon.

Now within the range of consciousness we found three great departments, the *mental*, the *moral*, and the *spiritual*. The first answering to the *I think*, I will, in all its possibilities; the second to the *I ought* in all its developments; the third is that which "seeks after God if haply we may find Him," and when properly led it finds Him "not far from every one of us." It was seen that the instincts in man answering to this three-

fold constitution were not like the instincts of animals, full-grown and furnished with the contents of knowledge and skill for perfect action. These human instincts were seen to be blind impulses, indicating powers, but without knowledge or skill to guide them. Instruction, experience must be given, reason aroused, the machinery of consciousness set agoing, to bring forth the products of thought, judgment, decision, action.

And every one of these powers may be dormant, almost dead, and the man still thrive in a certain way. Not only amongst savages, but in every land there are many who content themselves with the merest routine of an almost animal life, their bread-winning becoming little more than a mechanical instinct, whose minds seem to be almost incapable of putting two impressions together into the shape of a thought. What is simple to you is darkness to them ; it must be intellectually discerned, and to their dark minds it is foolishness made vocal.

In the same way the very idea of ought or ought not, seems to be banished from many a mind, the *I can* and *I will* alone limiting the bounds of action. The way to such a man's moral consciousness seems to be only through his anger at the ill-deeds of another against himself. "Why are you angry?" says the teacher. "He did me wrong; he ought not to do so," says he. "Very well," says the teacher; "do you think you ever do what you ought not to do?" And a new thought comes into the man's head, his moral consciousness begins to awaken, and what was foolishness before begins to be morally discerned.

And so with the spiritual consciousness. It may be dead, dormant, or covered up so as to be undiscernible, though its rudiments are more universal than morality. It may sink even one degree lower than Spencer's inane agnostic abyss, and men may be utterly unconscious of that unknowable power. But conscious or unconscious of an individual power, there remains a whole world of facts which are foolishness until spiritually discerned.

Again, each of these powers may be deceived and abnormally developed. Intellect misguided has made the earth flat and set it on the back of a tortoise ; and even to-day with false premises, and bad logic, builds castles in the air, cutting away all foundation, declaring a thing unknowable, and then proceeding to tell you what it is, and what it is not, and how it works. And the moral ought has been abnormally developed, until men have thought that because they ought to feed their starving children, they ought to go and kill a man to cook him in order to feed them. Men have been taught that they ought not to live under the same skies with the enemy of their father, but to pursue him with the sword of the avenger ; that they ought to draw their blades in deadly fight if scabbards happen to touch in passing ; that they ought to disembowel themselves if their honor should be touched or their master fail in war,—one and all a bastard progeny of the moral instinct of man. And to define the aberrations of the spiritual instinct would lay bare the most gigantic curses ever known to man in every clime. But that serves to show more clearly that the religious God-seeking faculty is no mere fiction, but the largest fact in the human constitution.

Again, one of these powers may be developed normally, fully, while the others are left dormant or weak. Those most colossal of all intellectual giants of all time, referred to before, lived in a most intellectual age, but an age putrescent with moral filth, of which they were scarcely conscious, and in which many of them sank with the brilliant intellectualism of their day. A short time ago Mr. Spencer was asked in America if education could cure the political scandals and trickery of the great Republic. And he said that it could not : that the greatest scoundrels were educated men, and the moral element must be developed. But how develop it ? was another question. And every one here can recall names of persons, to every appearance scholars and gentlemen, but in some respects

utterly oblivious to moral purity. And along with the intellectual development there may also be a considerable moral growth, arising from a philosophy based on experience, and heart impulses; but that morality, though noble as far as it goes, has no charm or power over the populace, is cold, lifeless, for it goes not back to its true source; and along with it from Aristotle and Plato, from Confucius and Buddha down to Spencer, there is no true recognition of the highest, most important element in human psychology, the spiritual faculty by which we can know God, and commune with Him—no spiritual discernment. And hence a faulty philosophy and a halting ethical teaching, from which even Spencer's ethics cannot be excepted, though he has borrowed with grudging credit from the Carpenter's Son.

But best of all, all three can and should be developed into perfect use, and in perfect harmony. Then, as each higher power is brought into exercise and normally developed, it quickens into life and activity all below it. A high moral sense will quicken intellectual effort; a true spiritual life will arouse moral principle and give intensity to intellectual vigor as nothing else can.

The full supply for spiritual man we find in the Christ, and in his ethics all that the moral nature of man craves, while his mental constitution is not only not debauched, but elevated and strengthened thereby. Let us analyse one or two of these moral instincts and see the supply.

1. The first thing perhaps that one would meet in this search would be the feeling of a something wrong in us or about us. I ought and yet I do not; there is imperfection, disharmony. I look abroad upon all nature and find perfection, harmony, order, law; no place for exceptions, and yet my conscience tells me that I am an exception. Oh, that some sign might be given to show me when I am right and when I am wrong! But "there is no speech and there is no language, Nature's voice is not

heard"—perfect apathy to all my sorrow. Oh for something that would bring me the relief even of punishment; better a hell of fire than this hell of suspense, and this writhing of a living something longing after what seems to be nothing. But hold, here we have a voice: "The law of the Lord is perfect, converting the soul." And what a relief when the decalogue thunders a broadside, shatters all our fictions and condemns us as having sinned against the Creator. Sinai thunders "Thou shalt,—thou shalt not," and we know there is some one above us who cares for what we are and what we do. And then in the story of Redemption we have the cure, the wound in humanity is a wound in the heart of our loving All-father, and by the comfort of Jesus the soul is renewed. "The law of the Lord is perfect, converting the soul."

2. Again, humanity is not learned; we want a story that is simple, a way that is plain. We do not want to delegate our doing to others, nor serve God by proxy. Nature speaks only in very general terms to the simple: the profoundest learning unlocks some of it. We cannot trust to the testimony of all scientists in spiritual things. But "the testimony of the Lord is sure making wise the simple." The law speaks with simplicity that a child can understand, "thou shalt—thou shalt not," and the gospel says "believe and live," and this testimony is found to be unassailable, sure.

3. The soul feels I *ought*, but asks what ought I to do? what is right? Nature says law—philosophical ethics says law or pleasure. They have nothing to satisfy humanity. But "the statutes of the Lord are right, rejoicing the heart." Yes; found at last, the true line of duty; and it fits, it is right, and the heart is glad.

4. The soul abhors the stream of uncleanness, surging on every hand. Oh, is there no relief from this foul life and tainted atmosphere? Yes; "the commandment of the Lord is pure,

enlightening the eyes," and following that commandment impurity will fade ; the enlightened eyes will see a purer life-home beyond.

5. Again, shall we live after the body dies ? All nature tells of death inevitable. Heaven and earth may pass away : there is no reason why they should not. But shall this conscience, which walks with Him who created all, perish ? That divine word once spoken in the purified soul can never lapse into silence. "The fear of the Lord is clean, enduring forever."

6. The soul asks for moral equity, for righteous judgment, but in all nature there is no moral discrimination. The best of men are outwardly sometimes the most miserable or the most ill-used ; the vilest are often the most exalted. But down in conscience there is a judgment and the beginnings of punishment for wrong, portentous of just wrath. Or in the conscience is a calm, the result of right, portentous of peace eternal. The unrest of conscience is met. "The judgments of the Lord are true and righteous altogether."¹

But I cannot continue. When this force seizes the soul and its instincts are nourished, the true majesty of man appears, the tremendous power of faith in a Creator God who loves mankind. A power which made men and women mighty in olden times, even before Christ came—"who had cruel mockings and scourgings, bonds and imprisonments, were stoned, sawn asunder, slain with the sword, wandered in sheep-skins and goat-skins, destitute, afflicted, tormented (of whom the world was not worthy), they wandered in deserts, in mountains and in dens and caves of the earth,"—all this because they would not give up their faith in God the Creator nor do what they thought wrong. And from the time of Christ on, the same thing has been repeated

¹For a luminous exposition of these points of Psalm XIX, which glow with a new light under Christ's influence, see "*The Outer and Inner Glory*," by G. Matheson, in *The Expositor*, Vol. XII.

a hundredfold more cruelly; tender women and children cast to lions and tigers in the circus, bodies covered with oil and made into torches to light up a tyrant's garden, tens of thousands massacred; but men would believe, and through it all the faith ran and made men noble, helping humanity up to better things.

Again in more modern times, men and women have stood like adamant against persecution and ignominy, counting faithfulness to God better than all things, despising the fiery stake, crucifixion, death. A thousand instances could be given to-day of the intellectual awakening and the moral transformation, which take place in individual men as a result of simple faith in Christ. And why? Simply because what Christ brings is to the spirit of man what truth is to the seeking mind, or food to the famishing body. It is by this power over men that Christ is becoming more and more the ruler of the modern world. To understand this power let us look again at our grand ideal man, that secret power of our modern civilization, that unapproachable king of humanity, Jesus of Nazareth. Wherein lay his more than Samson strength? Wherein the lever and the fulcrum with which he has lifted the world? Marvellous man! Men will refuse to believe in him, to follow him, to let him speak for himself, and yet they will exhaust language to express their admiration for him as the peerless among men. Wherever Christ is known at all, only the most depraved and vile can say one word against the faultless man. Listen to rejecters of the Christian religion. Strauss says: "He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without his presence in the heart." And Keim, an erudite critic of Holland: "His religion is the loftiest idealism, in faith and will, and yet again so entirely measured, and sober; because resting on actually experienced facts and built on earnest deeds of highest, fullest, and truly human, free and reasonable performance." Renan tries to prove that Jesus

was a mere man and thus writes: "Whatever be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

"And now whence these mighty works that do show forth themselves in him? Is not this the carpenter's son, and his brethren are they not all with us?" Whence the power of this marvellous Jew? Search the record of his life. It is short and easily read. Yes, leave out all that destructive critics would have you throw away. Let the question of inspiration drop, let the subject of miracles lie in abeyance. Just take what the critics must leave, what even fancy cannot destroy, take the very baldest story of his life and work and what do you find? Has he added to scientific or intellectual life? Take out all that is purely philosophical, as men call philosophy, and you do not affect the whole. Is the power in his system of ethics? Take away all that is purely ethical, that springs like human ethics from science, philosophy and experience, and you make absolutely no difference in the record. But now take away all that Jesus said and did that sprang necessarily, directly from a spiritual consciousness of a Spiritual Father God, who through him spake to the consciousness of the immortal spirit of man, and what is the result? The whole record of the New Testament becomes a blank book, without a word. Take the influence of this spiritual teaching out of the world, and all modern civilization vanishes into a dream, the world is hurled back two thousand years and left stranded in despair. Let Herbert Spencer's teaching be true, that there is no personal spiritual God in the universe, who speaks to human hearts, and no immortal spirit in man to respond to such a spiritual God, and you turn the whole life and work of Jesus into one

gigantic farce, and build all that is noble and good in modern advance on the foundation of a boundless lie. Is that a scientific conclusion to come to? For we are still on ground, where you can apply your scientific method, as well as to any other phenomena of history. We are dealing with facts. Tell me, does that explain the power of Jesus? Does it all spring from a lie? Does it perpetuate itself by a thousand lies? and does it go on increasing in power though it brings a message which no true man can honestly believe? And does it go on showering deluges of blessings out of that which the human heart loathes—a perpetual deception? Don't you think it would be more scientific to suppose that all this effect had a logical cause equal to the effect produced? Can we not scientifically say that Jesus met a true constituent of the human constitution, with its true supply, and that thus fruition and harmony and blessing legitimately followed? Just as true food, in which the elements suit the elements in the human body, nourishes and strengthens the frame; as intellectual truths, well reasoned, and suited to the constitution of the mind, bring intellectual satisfaction and strength; as moral truths meet and satisfy our feeling after duty, so these spiritual truths of Jesus seem to fit every phase of the spiritual constitution, forming a leverage to lift up the whole man, and through the man, all mankind and all nations. And only that which stands above the world can thus uplift humanity.

Thus far we have come without unproved assumptions, and on scientific lines. And we find that the peerless man has made plain to us facts within consciousness, and outside of consciousness, which no man by searching has been able to find out before or since on any other line. Facts which are not opposed to Common Sense; facts which no science can gainsay, but which all true science supplements; facts which are ignored only by a philosophy that *will not* have them, because they

clash with a pet theory ; facts which are rejected by masses of men, because they simply do not know them and do not search whether they are true or not ; facts which open to man his vaster powers and possibilities,—possibilities intellectual, moral, social, political, spiritual, eternal, for under Christ's leadership "Humanity sweeps onward." But Christ's onward is God-ward.

And now let me crave of you patience to go one stage further. We allow science and philosophy to make hypotheses, and then test them ; now if you like, let this next step be our Christian hypothesis, to be tested in every possible way and above all by the practical one of asking how it works. Jesus tells us there is a God, who may commune with our spirits. We want to see that God, to be conscious of him, to know him. Jesus stands on heights above us still. Pure unsullied man. We want to ask him. An old sage of ancient days tells us that those who stand on those heights, and see beyond with eyes like Jesus, must have clean hands and pure hearts. Jesus himself says, "Blessed are the pure in heart, for they shall see God." Now let us as far as possible lay aside prejudice and all but the highest, noblest thoughts we ever held, and with bated breath speak to Jesus on this theme, as we focus our eyes to peer into the profound unknown. "Master, there is just one more thing we would ask. Oh, show us the Father and we shall be satisfied." Listen, he speaks : "Have I been so long time with you, and do you not yet know me ? He that hath seen me hath seen the Father also." And we change the focus of our eyes, and look once more nearer home,—look once more in the face of the crucified carpenter. Can this be true ? we query. Is this Nazarene the eternal God ? The Christian Church has thought she had reason to believe this, and in this faith she has conquered, and in this faith she conquers to-day. Towering intellects have yielded and do yield homage to this faith. And surely it is worthy of being at least examined. Come Science, come Philosophy,

come Common Sense and look these facts and this hypothesis in the face. It is a hypothesis which has given to man his grandest, sublimest ideas of God. Not that He is some gigantic man, with human limitations, but an Infinite God who could veil himself so as to become visible to the human spirit. Nothing in Christ's humanity degrades the idea of an incarnate God ; no intellectual flaw, no moral lack, no spiritual faltering. Nothing destructive of his humanity in the idea of the constitution of Infinite Mind, no mutilating of that mind, but a revelation to man of his own high origin, his own high destiny, for we are to be like him. The grandest men of science see nothing unscientific in this, and despite the hooting of owls who see only in the night and sleep when the sun shines, common sense the great earth round is accepting this hypothesis, and finds it work practically and wear well, needing far less credulity than any scientific hypothesis, or philosophical theory which ignores that in man which links itself to, and is a dim reflection of, the spiritual in God.

AN EXCURSUS.

FIRST PRINCIPLES OF A PHILOSOPHY OF COMMON SENSE, SCIENCE, AND CHRISTIANITY.

CHAPTER I.

THE UNITY OF KNOWLEDGE.

The mind of man is a unit, harmonious in all its workings, and any division we make of its operations or of its products must be more like that of the connected limbs and members of one body than as separate and independent departments. All thought and all knowledge of any one man result from the various operations of the one mind, which must act in harmony or breed a discord fatal to all intellectual activity. We cannot put our Common Sense with its knowledge in one quarter of the brain, Science and scientific knowledge in a second, Philosophy and speculation in a third, Religion and faith in a fourth, and command them to live in separation for fear of clashing and disputes. It was on this line of separation that the Jesuits of a century or so ago conducted their great schools. Science and arts might be cultivated to any extent so long as theology was left alone : that was the sacred domain of the church and the clergy. If science overtrod the barrier, woe betide the scientist. And so when Galileo was tried by his sanctimonious judges, poor Descartes was in a pitiable plight, for he feared lest the philosophy that he was forming would be considered as overstepping his domain, and lead him into trouble. Those times are happily gone, and gone forever. Common sense, Science, Philosophy and Theology,

if true, must merge by gradations, imperceptible perhaps, the one into the other, and all blend in one harmonious whole of human knowledge, and of human faith.

Common sense is human reason acting in the narrow field of daily experience, and common empirical knowledge, Science, is human reason ranging in wider fields of empiric phenomena, returning laden with ever-increasing stores of facts and figures, but still dealing only with phenomena. Philosophy is human reason attempting to combine and systematize into some satisfactory order, and on logical lines, all these products of research: and where links fail, she does not disdain a little speculation, in which special line she is apt to make mistakes. Religion in one sense is the human reason seeking to understand the first Cause of all, the destiny of all, and the corresponding duties resulting therefrom. True religion is a something which should run through the warp and woof of all intellectual life, helpful to healthy common sense, greeting with hearty joy every development of science as a contribution to the sum total of truth, as an added strength to the buttress of her own stronghold; forming the fundamental framework of true philosophy, and projecting far beyond them all, creating on sufficient and reasonable evidence a faith in the unseen and eternal. If religion cannot do this, in full light of common sense, of pure science and of merciless logic,—if she cannot live and thrive and bless as mistress of all intellect, then let her die and be buried as a useless thing out of sight forever.

CHAPTER II.

THE KNOWABLE AND THE UNKNOWABLE.

In order to know what belongs to each of these departments, or to find out whether are there two such antitheses, or whether

they are such as Mr. Spencer declares them to be, let us first ask, "What is knowledge?" And that we may bring the subject out of the bewildering cloud-land of generalities and obscurities which serve often as a veil for poverty of logic, let us take a single concrete example. I have an article in my pocket that none of you know anything about, and I wish you to obtain some knowledge of it. No, I cannot now say that you know nothing about it, for you know that it exists: there is a something real of which you wish to know something more definite. That very first step of knowledge which provokes further enquiry removes it forever from the limbo of the unknowable. You can affirm its real existence, provided you believe the evidence of my word, and do not convict me of being a liar. Now how can you know anything more definite about it? The whole sum and substance of knowledge of any thing is linked together in one copula-point, and that point is the simple little word *is*. The first step, as you have seen, is simply to know *that* a thing *is*, you affirm existence. And now to penetrate to the very outermost edge, down to the deepest depth of knowledge of that thing, you can do nothing more than find out and affirm *what* it is, and what it is not. If I tell you what the article in my pocket is and what it is not, I exhaust all possible knowledge of it.

Observe here also a very common fallacy, that when you know what a thing is not, you have no real knowledge, only negation. Not so; every negation contains information and adds to your stock of knowledge of a thing. I can tell you what this thing in my pocket is by pure negations, by telling you only what it is not. Let us try. It is not paper. With that your conception of the thing becomes a little clearer, for all paper articles are excluded. It is not as broad as it is long. It is not square-cornered. It is not all of one material. It is not a useless toy. It is not unsuited to the

human hand. It is not a self-writer. It is not a lead-pencil. It is not a quill pen. It is not a steel pen. It is not in need of a constant dip in the ink bottle. It is not in a position to write when the ink is exhausted. It is not useless when the ink is replenished. Now, who doesn't know what the thing in my pocket is? With every negative statement your knowledge of the thing increased: you now know what it is, and surely can truly affirm that it is far enough from the unknowable. But you say those negative statements all implied an affirmative; and please tell me, can you find a negation that does not imply an affirmative piece of information? Once more, although you have a real knowledge of my fountain pen, yet there is a great deal more about it that you do not know. Your knowledge is correct as far as it goes, but it is not exhaustive. And all my efforts, and your efforts, and the efforts of all scientists combined, and philosophers added, and the faith of the credulous superadded, could not exhaust and reveal to me the whole sum of *is* and *is not* of that one little thing—the pen with which I wrote this lecture. Now what have we found?

1. The first step of all knowledge of any thing is—existence—*it is*.

2. The progress and sum of all knowledge of any thing is the accumulation of attributes or information as to what it is and what it is not, and

3. No matter how correct our knowledge may be, it is never exhaustive, in things great or small, by the powers of the human mind.¹

These three rules of knowledge can be applied to every thing that comes within the range of thought. Let us apply them to Mr. Spencer's disquisitions on the "Unknowable" and the

¹See also "The Validation of Knowledge," in *Christian Philosophy Quarterly*, 1883.

"Knowable." He tells us that down at the foundation source of all phenomena there is a double something, a *reality* and a *Power*, but they are unknowable. Why! we may well ask surprised, how does he know anything about them if they are unknowable? And how does he come to write a bookful of information about them if he knows nothing about them? The very statement that there is a something there, and that it is a *reality*, and that it is a *power*, removes it forever from the regions of the unknown: we know something about it, for Mr. Spencer has told us.

But Mr. Spencer does not stop there. He tells us a great deal about the attributes of this fundamental Reality-Power; he tells us what it is and what it is not, as though he knew a great deal about it; and if we accept all he says, we should know a great deal about it too. He begins with negations. This power is not a Creative Power. It is not a Conscious Power. It is not an intelligent Power. It is not a will-Power. It is not a First Cause. It is not a great many more things that I cannot stop to name. But do not these negations all contain positive statements? If Mr. Spencer's negations are true, must we not say that the fundamental Reality-Power out of which all this glorious universe has sprung, is an unconscious, non-creative, unintelligent, unvolitional, impersonal, blind force?

But Mr. Spencer does not stop at negations: he gives us a great deal of affirmative information too. He tells us, (1) that it is a power which gives rise to motion and is the fountain of all force; (2) that it is a power which, in the midst of vast development and variety, causes motion to be continuous, unbroken; (3) that it is a power which gives persistence to the forces of the universe; (4) that it is a power which maintains relations and persistence of relations among forces; (5) that it is a power which carries on a transformation and still keeps exact equilibration of forces; (6) that it is a power which gives direction to forces that they go like an arrow to the target and never miss

their aim ; (7) that it is a power which gives rythm of motion, so that all the universe marches in tune to the grandest music known to man ; (8) that it is a power which evolves phenomena out of fundamental reality ; (9) that it is a power which gives law to Evolution simple and compound ; (10) that it is a power which makes the homogeneous unstable ; (11) that it is a power which produces multiplication of effects ; (12) that it is a power making things segregate ; (13) that it is a power which leads to dissolution, and—but with these thirteen affirmations, when you find out what they mean, and if you can believe the information true, it seems to me that Mr. Spencer has shown very conclusively that the "*Unknowable*" is very knowable. But you say he means it is not scientifically knowable. I am rather dubious about this scientific knowing, as a different thing from other knowing ; but if scientists like to step aside in this matter, the contention with Spencerian *Unknowable* philosophy is not a whit affected. This is a field of reason, and the principle still remains. Spencer tells me that a certain thing is unknowable ; he then tells me a great many things that it is not, and a great many more things that it is, and I must just conclude that the thing is not unknowable, or all this information is a delusion and a snare. But some one will say the information is superficial—not exhaustive—does not show the ultimate essence. But that is true of all you know or can know of my fountain pen : of all you know or can know of what Mr. Spencer calls the Knowable. Where, then, is the difference which divides the Unknowable and the Knowable. So far as the laws of knowledge go, there is no difference ; and to make such a distinction is a philosophical fiction, which only logical childhood or logical blindness could tolerate, making Mr. Cook's comment true,—"*Mr. Spencer's philosophy is good enough for beginners, if they wish to be misled from the beginning.*"

The knowable to man extends from here to everything that can be but touched with the uttermost stretch of thought, of which you can only say *it is*: the *perfectly* knowable to man has never yet been found. But between these two extremes there is a whole universe of knowledge that *is* true knowledge, and this leads to

CHAPTER III.

IS KNOWLEDGE REAL OR RELATIVE?

Is my knowledge of things real or symbolical, fact or fiction? And here we come face to face with another Spencerian castle, which from afar seems to be an impregnable fortress to many a mind unused to logical thought. But come near and try to touch it, and you find it nothing but the inverted mirage of that fundamental reality consigned to the abysses, reflected through empty space, a phantom castle in the air. Mr. Spencer tells us that all knowledge is relative, even of the knowable. Now what is this relativity of knowledge? If he means that our knowledge is measured by our power to know; that I can see only so far as my vision extends; that I can perceive only so far as my perception goes; that I can think only so far as my think-force ranges; that I know only so far as my knowing faculties reach; why that is not only true, but the veriest truism that any prattling baby who has learnt to say "I can't" knows perfectly well, and needs no great philosopher or cumbrous tomes to tell. But that is not exactly what Mr. Spencer means; he says that everything we know is a phenomenon of the fundamental unknowable reality; that we can know these phenomena only in their relations to one another and to the ultimate reality; that behind every one, in every one there is unfathomable mystery; that our knowledge is only symbolical, our teachings only symbolical, our thoughts only fancies: "*in itself*" nothing is known.

Now before we test this piece of abstract generalization by a bit of concrete fact, just allow me to ask *how* it comes that the great law of continuity in the universe must be broken just as soon as it reaches *me*? Why is there placed a great impassable gulf between me and all the world beyond me? Why must I from my isolation peer out into the dim outside with smoked glasses, conscious that all I see is unreal phantom? Is it not an inspiring thing for me to be compelled to think that I am now standing in a symbolic house, and speaking to a symbolic, unreal audience, who listen with symbolic ears, to a symbolic lecturer who symbolically speaks with a symbolic mouth, reads from a symbolic MS., written with a symbolic pen, fed with symbolic ink—all the out-working of an unknowable mystery!! And more inspiring still to be told that for me the symbol ought to be as satisfactory as the reality. The very statement looks suspicious. Now let us try the constitution of the doctrine itself, for after all men may call this mere sentiment and no argument. Let us test the thing by a concrete example and see how it works. This whole brilliant *ignis fatuus* comes from the learned talk about the-thing-in-itself, and the-mind-in-itself, of the Philosophy of Kant, Hamilton & Co. Let us first deal with this "*thing-in-itself*." But laying aside the misty abstraction, let us apply the philosophy to a cat. Now this cat, says Kant, is double; what you see and feel as cat are all phenomena of a cat. But there is besides these a something on which these cat-phenomena are all fastened: that is the noumenon, or "*cat-in-itself*." "Just so," says Mr. Spencer; "only say that what you see is a symbolic cat, and what you don't see is the cat in reality." Now just one or two questions. Is the real cat different from this phenomena cat, or does the cat-in-itself change itself when showing forth these cat-phenomena? If so, then are these real phenomena, or are there also phenomena-in-themselves besides what we see? If we take away all these

cat-phenomena, is there a cat left? But if the real cat does not change its reality when becoming visible in these cat-phenomena, and if these cat-phenomena are real phenomena of a real cat, when you see the phenomena do you not see real parts of a real cat? If you know that cat's color, hair, eyes, do you not know something of the real cat? If you skin the cat and get to its muscles and skeleton, do you not know something more about a real cat? If you ask a good physiologist about it, he can tell you about blood vessels, and nerves and tissues and a great many more more curious and wonderful things; and you ask the scientific physiologist, who has no interest in philosophical system building, if these things belong to the symbolical cat or the real cat, and he will look at you in pity, with visions of an insane asylum before his astonished eyes. The fact is that neither Common Sense, nor Science, nor Bible faith, knows any thing about any real cat excepting and besides that bundle of cat-phenomena that you see with your eyes and feel with your hands. And the whole sublime fiction about a something on which phenomena are tacked, a cat-in-reality, is the undisputed possession of a needy philosophy, which has bid good bye to common sense, to true science, and has exchanged a manly faith in real things, for a puerile credulity in myths.

I begin to feel that I am nearer a real world again. But there is still another poser. These philosophers tell us that we know these things only by our senses, and our senses may deceive us, and our weak faculties may deceive us, and so on. Without going through the form of an argument, I would just say that all the conclusions and actions of common sense, all the researches of science, all the whole structure of our knowledge, rest on these foundation stones of our primitive experiences, borne in upon our minds by appropriate senses. Reason must take as ultimate data for action the product of each power, for each has its own work to do which can be done

by no other faculty. What these powers bring us becomes a part of our knowledge. If my eyes do not really see, see only symbolically, then they lie to me. But we trust our "faculties because they are *persistent, coherent, ultimate.*" Faith in our senses and all our faculties is essential to common sense, to every step of science, and is a branch of the Christians, faith in the God who made these faculties of sense and of reason for real use and not for deception or symbolism. And any philosophy that begins by rejecting faith in God, and goes on to throw discredit on our senses, and our faculties, will most assuredly awaken a suspicion of the soundness of its own principles, confessedly built up by mental powers which the philosopher himself tells us are not to be trusted.

It is most certainly true that our senses, our faculties do sometimes err, make mistakes. The eye may be blurred and see incorrectly; so with every faculty. But they may be cured, and act truly. Or if not, it matters little how they act, for there will be no such thing as true action, only a choice between a variety of lies. Common Sense, Science, and Christianity all believe that the things we see are real, and the powers with which we apprehend and comprehend are real and true and to be trusted, and this brings us to

CHAPTER IV.

ON THE TREND OF KNOWLEDGE.

All true knowledge, all true reasoning, all true philosophy must move along on certain fixed lines, call these lines what you may, or come to an ignoble collapse, as indeed most of the philosophies of man have done. You cannot feed the body with elements foreign to bodily elements, you cannot strengthen the mind with thought foreign to its constitution. All thought must be along the lines of the mental constitution, starting out with axiomatic intuitions. No matter where the intuitions

come from, they set bounds to human thinking which cannot be ignored. And then all system building must take into account all the faculties of mind, and build on logical lines. Moreover, if we are building for mankind we must take in the whole man: no part can be ignored. The moral nature must be satisfied, the consciousness of God must be regarded, and the seeking instinct must be led to the something true to match it. We cannot make man over to suit our philosophy, so let ours be the wiser plan of making our philosophy fit the constitution of man. Now, no philosophy can hope to live among men, who live and grow, that does not begin with God as First Cause, go on with "God in whom we live and move and have our being," and aim at God as the final good and ultimate destiny of man. No philosophy which mirrors not forth the mind of God can find response from all the mind of man. A philosophy that is built up on scientific theory or fact even, will be stranded at the first advance of science. Spencer's philosophy is built on the science of a day just passing by. Lionel Beale knows what he says, when he speaks about physiology, and the world of scientists will listen to him. He says that Mr. Spencer's books are so full of a physiology already so far behind the age, that ten years from now no man who knows anything about science will read them, except as a literary curiosity.¹ And the same thing is true of every philosophy which ignores the God-consciousness in man, as the king of all our faculties, and lays its foundations in any thing less than the Eternal Creator.

This thought is perhaps new to you and will need a little fuller proof. You grant, I think, that all our reasoning must be on the line of the mental constitution. For instance, the mind must believe in cause and effect, no effect without a cause. Now on that line we go back and back, and cannot rest until we rest

¹Mr. Cook's Boston Lectures, 1883.

In a *First Cause*. The only explanation within reach of man's mind of cause and its effect is *will*, our own will resulting in phenomena, and so our only rational hypothesis of the First Cause is that of an almighty will—vastly more easily believed than Mr. Spencer's contradictory statements about the well-expounded unknowable. And science with common sense cannot disprove the hypothesis of WILL. Again, from time immemorial men have thought that marks of design showed a designer; Socrates illustrates it by a statue, Paley by a watch. Order, and relation of means to special ends, imply design, an intelligent purpose, hence a conscious mind.

Even those who reject the argument or hypothesis of design, unconsciously use the very words that necessarily imply a designer. We read of "provisions" of nature; of "the purpose of an organ;" something is so "in order that" something else may be; and such language is simply unavoidable, because the thing implied is a necessary truth. The more thoroughly Nature is studied in all its varieties and gradations and adaptations, the more overwhelming becomes the necessity to admit a preconceived plan, and hence an over-ruling mind. The test of a hypothesis is to ask "whether it is warranted by the facts, and is perceived veritably to represent nature." The hypothesis of design can stand these tests. No true scientist can do aught else with this hypothesis than accumulate proofs to establish it whether he will or not. Universal common sense accepts it, and Christianity teaches it an essential doctrine.

The only alternative is the hypothesis of chance. The universe came to be thus either as the work of a mind and will with intelligent design, or all came about by chance. Common sense does not carry on business on the line of chance. Science always asks, "What is this for?" and cannot find one proof of chance where she brings a teeming million for design; and

Christianity knows nothing of chance: only a lonely, misty, new-philosophy tells us by a circumlocution of large words that all came about by chance. Science tells us about laws; and with every new discovery the Christian rejoices with the scientist, because he has found a new trace of the *Lawgiver*. Science rejoices at every new evidence of *unity* in Nature; the Christian rejoices with him, for it gives new proof that the great First Cause *is one*. Science has to do with secondary causes, but these imply a final First Cause. In fact the evidences of a God in the universe are as actual and as full as the proof to one man's consciousness, that there is a conscious mind in another man. And what will you think of a philosophy that ignores these things? Atheism is an insult to humanity, and Spencerian agnosticism was seen to be an insult to logic; on no hypothesis but that of an eternal omnipresent God, can the problems of humanity be solved. We have now climbed far up these heights again on lines of pure reasoning, and with every advance we see traces of the absolute—foot-steps of the Infinite One. And the hope grows young again that perhaps we may really find this God, and reach him, and thus satisfy the perennial cravings of the human heart for the Infinite All-father. And this bring us to the last stage of my argument in

CHAPTER V.

ON OUR KEY TO THE ABSOLUTE.

The cry of the human heart and mind has ever been “What is truth?” Where her foundations? What her goal? Finite man will explore and touch and know the infinite source and end of all. All philosophical attempts, ever and ever renewed, satisfy the mind for only a moment and then turn to ashes. The latest attempt, agnosticism, conceived in Kant, bred in Hamilton, and full-fledged in Spencer, cuts

away the foundation of all hope in our search after truth; would satisfy us with the husks of relative symbols, and leaves us, every one,

" An infant crying in the night :
An infant crying for the light :
And with no language but a cry."

Science and thought have more than hinted at the existence of an Infinite God. Is there then no bridge between us and the Infinite one? No link of real truth to bind the human and divine?¹ Kant left all stranded on an "if." Fichte tried to get rid of the difficulty by saying there was no chasm, there was nothing but human thought, all beyond, the mere shadow of our minds. That could not satisfy man very long. Shelling tried to bridge the chasm by taking us back to the very beginning, where finite and infinite lay in one original indifference, and thence differentiated into finite and infinite, continuing in unbroken rhythm, maintaining an eternal and necessary correspondence. But that fundamental mixture of finite and infinite could no more bear the light of logic than Bain's double-faced somewhat made up of matter and mind. Hegel would bridge the chasm by making the absolute the fountain and goal of all, the absolute revealing himself in the developments of man, making man thus an incarnation of God, partial in the individual, complete in the race. The effort, you see, ever was to unite God and man. But this attempt of Hegel is too abstract, too speculative to be practically workable by man. Jacobi, Schleiermacher, Lotze, Hamilton, Descartes, and others, bridge the chasm over simply by faith, resting here on our moral nature, there on the veracity of God, as revealed in the human heart which he has made. But that involves too large a span for the bridge of faith, which seeks to carry the world of man

¹See *Christian Philosophy Quarterly*, Jan. 1883, "The Incarnation and Modern Thought," by Behrends.

safely over. Schopenhauer and Mallock and others despair of the problem: think the order of nature not beneficent: all is dark and life hardly worth living at all. Spencer and his agnostic fellow-thinkers pooh-pooh the whole subject. There is no such thing as a relation between the human and the divine, and the most religious thing we can do is to bury the whole question forever, and mark on the tombstone—"Mysterious, Unknowable."

But must this be the final result of all our search?—Nothing but despair for the highest hopes of human hearts? The conscience of mankind protests against the fundamental tenet of agnosticism as an outrage upon our moral nature, making our loftiest thought a lie, and turning conscious existence into a calamity. Pure reason cannot show that the mind is not a reflection of the infinite mind; that our consciousness, which unifies and studies the universe, is not akin to the consciousness which gave the universe her form and decrees; that our reason is not true reason, because in some way or other it is the reason of God; that the lines along which our thoughts run, the necessary trend of our mental flight do not indicate the fundamental constitution of all thought, human or divine. Nay, reason suggests all this, but to affirm it would be too near making unproved assumptions, which we wish to avoid. And yet in this uncertainty, we cannot thrive, humanity droops, our holiest aspirations lie stifled, crushed. We long to burst these barriers, and breathe the free mountain air, whence we can behold the All-Father, and hear his very voice in our own souls, instead of these hollow mocking echoes of "environments." And when those good men tell us to spring over the chasm, and scale those heights by faith, "Nay," replies the human heart; "the way is too indefinite, the facts too dim, for sturdy faith of manhood."

And is there then no further help for human need? We consult all who have grappled with these deep subjects, from

Socrates, Aristotle, Plato, Confucius, Buddha, etc., Locke, Leibnitz, Kant, Descartes, Fichte, Schelling, Hegel, Cousin, Schopenhauer, Jacobi, Schleiermacher, Hamilton, Spencer. We listen to what they have to say and unsatisfied look further. And is there no help for man beyond all these ?

Yes, there is still one man, one whom philosophers with one consent agree in patting on the back to-day and in calling "the peerless," but whose testimony regarding the very message which he declares he came to bring from God to man, and which man has been seeking ever since humanity breathed, they almost as uniformly ignore and smile a smile suggestive of contempt, when Jesus' name is mentioned as an authority, or in any relation but that of a far-off sentiment. We can still consult the visage-marred, the spat-upon, the man of sorrows, the crucified prophet of Nazareth. "Who is this that cometh from Edom, with died garments from Bozrah ?—Travelling in the greatness of his strength, the mighty to save ?"

My hypothesis is, that Jesus the *Christ* is "*God manifest in the flesh*," whose simple historical presence provides us with that which all philosophical schools of all times have aimed at but have failed to give, an actual solution of the problem of the relation of the finite to the infinite. I ask as proof of this, that you leave me only those parts of the New Testament, which the most destructive critics are compelled to leave for fear of destroying all history as well, and then the facts of modern history, together with the scientific method. The alpine facts of Jesus' power on modern civilization, and his ever increasing influence must be accounted for. To say that he was a mere man violates all canons of inductive logic. But why not let him speak for himself ? He declares his identity with God. "I and the Father are one," he says. And by a strict study of facts on the scientific method, every candid examiner will see that by scientific induction, the Divine is brought within the sphere of

the human. And God finds no hindrance in the constitution of man to the utterance of his thought. Jesus spake in the very simplest language of man, but “spake as never man spake.” All He says or does seems wonderfully human, yet every word and deed is a revelation of humanity and of God. The God-head does not complicate or quarrel with the human mind, but gives man the scientific solution sought for in vain by all the philosophies. What is true for man is true for God. My knowledge and my thought are real. I think as I do because He thinks in the same form; the necessary truths of man’s reason are the framework of infinite thought. Towering again above all giants of mind, above all shattered philosophies, rises the one grand keystone locking the arched span which unites finite mind with the infinite, over which with scientific certainty faith may now rejoicing tread, and find that it has been trodden by millions and millions of satisfied souls during the last two millenniums, and which shows no sign of defect or of logical flaw. Come one, come all; examine these things, not credulously, but scientifically, and tell me “what think ye of Christ?” Is he the son of Mary, the son of God—the God-man; or is he a lunatic, a deluded and deluding imposter, the impudent son of a village carpenter? One of the two alternatives he must be. Which fits the facts most scientifically?

And here will come in perhaps the sneer of anthropomorphism—God an overgrown man. Nay, not so; though we know much of God through human powers and through Jesus, yet by an infinity of remainder, by no means all of God. Just to illustrate, let God be an infinite circle: man is an infinitesimal section, whose normal trend is exactly on an arc of that infinite circle; the historical Jesus makes that one arc of God stand out visible, the ideal standard forever of man’s highest endeavor, the tangible proof of man’s high destiny, the line of man’s oneness with God.

And now common sense can take that all in, for the common people heard him gladly in the days of his sojourn here; common people have heard him gladly all through these ages, and do hear him gladly to-day. True science finds in all this nothing unscientific, though much that transcends all science, and the profoundest sons of science uncover and bow worshipping at the feet of the youthful carpenter-prophet, the King of Kings, "the Wonderful, Councillor, the Mighty God, the Everlasting Father, the Prince of peace."

And now

"Let science grow from more to more,
And more of reverence in us dwell,
That mind and soul according well
May make one music as before,
But vaster."

LECTURE IV.

THE HISTORICAL VIEW:

CHRISTIANITY AND HISTORY.

Hon. John A. Bingham, on taking the chair, made following remarks :—

LADIES AND GENTLEMEN :

We will be favored on this occasion with two addresses, upon History and Christianity by Prof. Dixon, the other by Eby on the great question "What is man?"¹ It needs no on acquaint us that these subjects are of deepest interest. His and Christianity! God is said to be in them both.

Human History is the record of man's origin, his progress his suffering and sacrifices, his trials and triumphs. Listen its utterances, its questionings and its responses. Coming from the past :—

History's pages but record .

One death-grapple in the darkness, 'twixt old systems and the Word,
Truth forever on the scaffold, Wrong forever on the throne;
Yet that scaffold sways the Future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own.

In this latest of the centuries, the whole heavens are aglow with the light of a coming better day, when truth and justice will prevail over error and wrong.

Concerning man, permit me to repeat the words of George Herbert :—

"Man is one world, and hath
Another to attend him."

¹This reference arises from the fact that the *second part* of Lect. II "What is man?" although published here in its logical connection, was delivered on the same day as Lect. IV.

Yet with all his endowments and infinite faculties, man like the vast universe rolling above and beneath and around him, lives and moves and has his being, only by the favor of that God by whom the worlds were made. It is not to be wondered at that an inspired Monarch, impressed with the vastness, majesty and grandeur of external nature should have exclaimed, "Oh Lord, our Lord, how excellent is thy name in all the earth! When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him? * * * for thou hast crowned him with glory and honor, and hast given him dominion over the works of thy hand."

I am sure, good friends, you will be pleased to give respectful audience to what may be said by Professor Dixon and Mr. Eby upon these great themes, History, Christianity, and Man.

THE LECTURE.

"Nor doubt we that from western wilds to the long sealed isles of Japan,
There runs the unbroken realm of a law that is common to man."

Two attitudes of mind are possible to him who would turn his attention to the problem of the universe. He may study the problem from the side of man; he may become a student of matter or a student of humanity. If we look on nature coldly, as an external piece of mechanism, we see in it uniformity, law, order, the activity of perpetual growth and decay. It excites our wonder at once by its vastness and its minuteness, the perfect balancing of the infinitely great and the infinitely little. This *may* lead us to think of the great artificer who has framed it, and by whom it is sustained—a being of surpassing mind, of unlimited and irresistible might. But our notion formed thus exclusively would be vague, frigid, and unsatisfactory. Let us approach the problem, however, from the side of man. Let us introduce the rich materials that are contained under the word *personality* to complete the mental image we have been trying to form. High affections, love, purity, the determining of the will towards righteousness, all these things which we find imperfectly realized in ourselves, let us ascribe to a God from whom they flow. Then shall we be more satisfied with the result. High humanity is our real guide to God and explains Him. It is as the fountain of our moral being that He appeals to us, and draws near to us. We know God by being like Him. Each age and race by the force of inherited bias, of education and of external circumstances is turned to view the great question of the personality of the Creator in a different way; but the heart of man in all ages and places is the same, and has found rest and peace in the thought of an invisible being

external to it and infinitely good, from whom all virtue flows—the mental and moral power in the universe whose reflex image man is, and being such, is born to rule in his name. Humanity clings to that which is of the same nature as itself, but infinitely better and wiser and more powerful; the God who created man in his own image.

Eastern thought has ever found its satisfaction in the more or less pantheistic idea of a God whose existence belongs to the world, and of whom our spiritual nature forms a component part; and Eastern sages have sought by contemplation to bring themselves near and nearer to complete absorption in the fountain of all spirit, present everywhere. Western thought again, has hovered round the other extreme, and has favoured the conception of an almost material, certainly anthropomorphic being. The thinkers and theologians of the West have been disposed to see in the world the finished work of an artificer, who, throwing the ball he fashioned into space, has left it to roll on without further touch or regulation from his hand. This artificer, whose laws are immutable and justice inflexible, dwells remote from us, far beyond the furthest star. If his creatures submit themselves to his laws and obey his will, they will find their reward hereafter in higher service; if they are disobedient, a dreadful material punishment awaits them. The moral world having got out of joint, the great ruler sent to earth a short series of special instructions conveyed through a succession of messengers, and finally he sent his Son as his ambassador and representative. For the past succeeding centuries men have been struggling, in a world blighted with evil, to follow these instructions and to save themselves thus from the wrath of a justly offended God, a God invisible and apart, unknowable and unapproachable save through a book or a priesthood. A world depraved and sunk in evil, a City of Destruction; apart from it, far away and not of it, its God.

Such was western thought for nearly sixteen centuries, or at least since the time of Augustine; but such it has ceased exclusively to be. We are seeing something of a fusion again between the east and west, with a new element added. No poet now interprets the world in the old way; for the poetic and philosophic mind has risen in rebellion against the cramping idea of a God out of the world. 'I can no longer,' said Lessing, 'be satisfied with the orthodox conception of a God out of the world.' Kant has opened up a new world of thought in his psychology; Goethe and Wordsworth have transformed poetry, and all on the lines of this new interpretation of God and nature. If we read Milton, we feel strangely out of sympathy with the God he depicts. He is not a God immanent in nature and near to the heart of man, but a being we are bound to by a set of codes and rules, a being different in the root and essence of his nature from his creatures.¹ Grand as Milton's conception is, and full of truth and nobility, we have now gone past it, and look nearer for a God. We wish for one who takes pleasure in his earth and dwells 'in the light of setting suns,' and the very wish is the belief. He works through men, 'a power within us, not ourselves, making for righteousness'; and as the years roll on we hope ever to discover more and more of his attributes and see his will as it is written in the book of nature and in the development of human institutions. We have finally turned away from the old idea so well expressed by the poet:

Through countless ages of time, the Lord has withdrawn Him apart
From all the world He has made, save the world of the human heart.

Within and without all is pain, from the cry of the child at birth
To its parting sigh in age, when it looks for a happier earth.

Should you plead that God's order goes forth with a measured foot sublime,
Know you not that you thrust Him back thus to the first beginnings of time,

¹Pope was right when he said that Milton made God a kind of schoolmaster.

That a spark, a moment, a flash, and His work was over and done,
And the worlds were sent forth for ever, each circling around its sun,
Bearing with it all secrets of being, all potencies undefined,
All forms and changes of matter, all growths and achievements of mind.

What is there for our worship in this, and should not our reason say,
He is, and made us indeed, but hides Him too far away.

Though He lives, yet He is as one dead ; and we who would prostrate fall
Before the light of his Presence, we see not nor know him at all.

The breath of a new influence has passed over us, and we in this nineteenth century are young again, with the hopes and aspirations of a new principle, the belief in a God who is not silent in nature and history, but will speak to those who strive to find him out. After all, this idea of a God who does not refuse to dwell with us, but is immanent in nature and rejoices in the world he has made, is no modern doctrine, but a resuscitation of the teaching of Paul and the noble thinkers in the Greek Church, who interpreted his meaning in this without warping it, for did not Paul say that ' He is not very far from every one of us ' ?

The world needs new thoughts and discoveries and new beliefs to keep it from stagnation ; a hard and fast doctrine that refuses to be enlarged or changed becomes an anachronism ; and men are very harsh to anachronisms, since they do more damage than undoubted evils. The Reformers of the sixteenth century have not locked the door of truth forever, retaining the key. We are ever advancing to the rock of a higher creed. It cannot be true that in theology we will find only a prison-house with many doors to open and shut, but no new thing to do or make. To the men of to-day it is still given to search after God, and find His mind imprinted in nature and in History. To History this fresh theological attitude has given a new attraction, nay, a new birth. We now seek to make revelation witness to revelation, and the voice of God, as we discover it in the course of His providence, blend with the divine story of eighteen hundred years ago.

History, the laboratory of the moral philosopher, is nearly as wide a subject as man. It may be defined as the study of the social and public life of men, of the progress of institutions, and of the fortunes of races and nations. As man is essentially social in his nature there are few things human that are foreign to the historian. The public life and the government of peoples cannot be treated of without a reference to their domestic and social life. The saying, "Happy is the nation that has no history," is no doubt familiar to you, and contains a truth. But it must be remembered that a limited meaning here attaches to the word history, a meaning much narrower than men attach to it at the present day. If we defined history merely to satisfy its meaning in this saying, we should find it to include no more than an account of the civil and foreign wars of a nation and the tragical events that happen to its public men. Such history is interested merely in 'troublesome reigns.' It is a record of events that might be represented in the theatre, where the number of actors is necessarily small, and our interest is generally centred in one. If a considerable number come on the stage, as in a battle scene, they are little more to us than picturesque mass of men whose warlike appearance tickles our fancy.

Now this conception of history, for long the favourite one, has given place to a larger and more philosophical conception. Few authors at present go to write history in the spirit of tragedy makers, desirous of materials for a blood-curd representation or a majestic and awful moral lesson. Former historians having chosen a romantic and interesting figure as Charles V, Emperor of Germany, or Charles XII of Sweden, set to work to describe his character, policy, and campaigns as effective a way as possible. History was made a mere record of individual character. If the history of a people has been written, warlike or unfortunate kings, whose reigns were

with battles, sieges, murders and executions, were the only valuable material. They were as gold pieces among a mass of inferior silver and copper coins. The reign of a king who lived and died quietly and in good relations with his people was dismissed in a few words.

This way of viewing history, as I have said, will no longer answer; more and more sociology is coming to be recognized as the most important part of history. Though great battles will ever remain landmarks of history, yet the events of a campaign and the strategy of generals are relegated to a special department, and military histories are written. The personal doings and private character of kings have also ceased to engross the historian's attention; separate memoirs of kings are published. The lessons then that a student seeks to draw from the pages of history are no longer exclusively of a military nature, such as would be useful to a young soldier, nor of personal application, such as would be read with advantage by an actual or prospective ruler, but relate to all social and political problems; the moral and material condition of the different classes which compose a nation; their mutual attitude; the suitableness of the laws and their administration to the temper of the nation; the strength of the different parts of the government, and the hold the government has upon the country; the causes that have brought the nation to its present state, and the good or evil influences that are at work in determining it for the future.

In the domain of physical science facts and laws are proved to the satisfaction of all concerned with comparative ease, and though controversies and contrary opinions are not rare, they are the exception and not the rule. But men go to history and think they find proof there of whatever they want. However, the general consensus of men favours certain interpretations, and if history has all the weakness of circumstantial evidence

at law, we are forced and entitled to convict or acquit, and the findings of the most capable judges are approved. If irreconcilables remain where the case seems clear to the rest of the world, we can either despise their obstinacy and blindness, or sympathize with an unwillingness to believe that may spring from some personal and perhaps so far pardonable predilection.

We of this age think that we find in history proofs of laws to which past generations have certainly been blind. They may be called respectively the Law of the Harmony of Morality and the subsidiary Law of the Community of Commercial Interests.

A wilful injury done to a weaker neighbour is recognized everywhere as a bad action that will bear bad fruit to the doer ; but now for the first time we are coming to see that a wilful injury done by one nation to another is bad even for the interests of the aggressive nation. Selfish, ungenerous, brutal actions are bad, by whomsoever performed, and a policy of meddlesome jealousy unredeemed by any thing nobler is a policy of ruin, to nations as to individuals. The theoretically good and bad do not change.

Whatever in history has the sanction of lasting success, and is found invariably to be practically good, must be considered theoretically good, however condemned by authority or tradition ; and whatever the course of events has evidently condemned as injurious to society is theoretically bad, or bad *per se*. Those who reverence a creator and governor will naturally believe that He shows his will as much in the pages of history as in any special act of revelation. As De Tocqueville remarks : 'It is not necessary that God himself should speak in order to disclose to us the unquestionable signs of his will : we can discern them in the habitual course of nature and in the invariable tendency of events.' What is ideally good the religious man believes has the sanction of being practically good ; and what is ideally bad is revealed to man in history as practically bad and injurious in every way. Good and bad are absolute and

not relative terms. What is bad for the individual man individually is bad in its consequences for the nation collectively; and *vice versâ* what is good for the nation cannot be bad for the individual. An assertion, some will say, by no means granted by many writers and reasoners; but if there is one principle that the whole process of the ages has gone on establishing, I believe it is this. A man who is vicious, is vicious without qualification of his vice being serviceable to the state. A private vice or folly is not a public benefit. Only fifty years ago one of the greatest and best men of the century, a man of moral force to sway a nation, Dr. Chalmers, supported in his economical discussions the doctrine that the extravagance of the few benefits the many; that spendthrifts and prodigals are by reason of their spendthrift and prodigal ways, useful to the nation to which they belong; while on the other hand men who save their money and go on increasing their capital impoverish the nation. Now it is evident that if this doctrine holds good, we have a distinct clashing between good and expediency; we have folly sanctioned, and the political economist separated in his morality from the rest of mankind. The harmony of morality is thus broken, and those who believe in a spirit

That impels

All thinking things, all objects of all thoughts,

And rolls through all things,

are in this forced to allow the sanction of practical good to undoubted evil. A fuller light has exploded the doctrine. If it is still believed in, its supporters keep their opinions for their private friends, or for country newspapers; no professor of political economy would teach it from a university chair, nor leading journal advocate it. It is dead, as it was sure to die, seeing that it contradicted a higher law.¹

¹For a clever refutation of the doctrine see Bastiat, 'What is and What is Not Seen,' translated by Dr. W. B. Hodgson, late Professor of Political Economy in the University of Edinburgh.

Another doctrine, but of more evil tendency, is widely taught at present, wherever the absence of religion gives it easy entrance. We are told by medical men, speaking as they think in the interests of an advanced medical science, that chastity in a man is not called for and is harmful, and continence an evil. And yet the practical result of such a doctrine must be the corruption of home life, and the growth of a class which is a shame and a weakness to any nation and a problem to legislators. This doctrine, from its nature unsuitable to public discussion, let none who claim to think and act as wise men assent to, without fully recognising the logical consequences it involves. It is a heresy against the continuous revelation of history, which is ever sweeping away those sophisms that would contradict the dogma of the harmony of morality. Authority and religion are entitled to speak here, and their voice is the voice of God.

Once more, the mercantile Theory of Commerce, whose moral aspect was gross selfishness, is now dead, or lurks only in holes and corners. In its time it worked sufficient ill. England under its influence came near ruining Scotland, and did lasting harm to the Irish people.

If we see an influence which tells for good, and whose absence is a distinct weakness to a community, the inference is that the influence is morally good in itself, and springs from something true and real. If again we have an influence which is felt to be baneful taken as a whole, and yet whose absence is equally or more baneful, we are led to believe in a good influence corrupted by an evil partnership. We seek to grasp the portion that is real and true and for good and to throw the blame of evil on that which is really evil. What is true and what is good are allied, and their result is good unless vitiated by the presence of evil. The judgment of history upon religion is something of this kind. It condemns many religions and particular forms of

particular religions, but it still more condemns the want of religion; while on the other hand it sets its distinct seal of approbation upon one particular form, as it appears under varied conditions in different countries.

Man must change his radical nature ere religion ceases to be a factor in history, for religion is but the highest form of hope. And in man is hope much stronger than death;

‘Kings it makes gods, and meaner creatures kings.’

‘The short space of threescore years,’ says de Tocqueville, ‘can never content the imagination of man; nor can the imperfect joys of this world satisfy his heart. Man alone, of all created beings, displays a natural contempt of existence and yet a boundless desire to exist; he scorns life, but he dreads annihilation. These different feelings incessantly urge his soul to the contemplation of a future state, and religion directs his musings thither. Religion, then, is simply another form of hope; and it is no less natural to the human heart than hope itself. Men cannot abandon their religion without a kind of aberration of intellect, and a violent distortion of their true natures, but they are invincibly brought back to more pious sentiments; for unbelief is an accident, and faith is the only permanent state of mankind. If we only consider religious institutions in a purely human point of view, they may be said to derive an inexhaustible element of strength from man himself, since they belong to one of the constituent principles of human nature.’

The writer just quoted for the second time, and whom I shall have occasion still further to quote, has deservedly gained an unequalled reputation as a political thinker and observer. Born at the beginning of the present century, of a noble French family, he studied law at Paris, and in 1827 became *juge auditeur* of the court at Versailles. After 1832 he gave up public life for literary work, and in 1835 published the first of his two

great works, *La Démocratie en Amérique*, which has already passed through fifteen editions. It is really a treatise on the principles that should guide popular governments, and the elements that are needed for their stability. His other great work, *L'Ancien Regime et la Revolution*, was published in 1856. Several English translations of these works have appeared ; but curiously enough, notwithstanding their extreme value as political treatises, I have in all my wanderings among the bookshops of Tokio, only once seen among their heterogeneous contents a single new or second-hand copy for sale.

All the works of de Tocqueville, says a recent critic,¹ are written in a calm, dignified, and powerful style. An ardent lover of liberty, he is yet fair to all sides. His facts are unimpeachable, and the conclusions he draws are invariably logical. No more luminous, severe, dispassionate intellect ever applied itself to politics. It is hardly extravagant to call him the greatest political thinker of his day in France, perhaps even in Europe.

De Tocqueville then finds in the distinctively human attribute of hope the universally felt need among the nations of a religion. And this hope, it must be remembered, is essentially a personal and not an altruistic hope, for a man's own future must ever remain to him his chief concern. We are by nature servants with duties to perform and naturally hope for a reward; a doctrine characterized as selfish by men who fire rockets into the air that descend as sticks. Religion must therefore explain to man the grounds of his hope; must answer the two great questions—What are the moral attributes of the creator? and, What is the destiny of man?

To these questions Christianity has given the completest

¹ *Globe Encyclopedia*, Edinburgh, 1879

solutions, and those most satisfactory and salutary to the human heart. It replies to the first that God has sent His own well-beloved Son to the world to live among us and

“ To teach his brethren and inspire
To suffer and to die.”

Christ has made us all his brethren, sons of God, and if sons then heirs of God, and joint heirs with Christ. Every Christian has therefore a standard, and that standard is Christ. He has one supreme master, the God and Father of us all, who is above all and through all and in us all. An end or object is thus given to every man, and a means of attaining it; the end a Christian must set before him is to glorify God after the manner of Christ. By glorify he understands ‘to fulfil the purpose for which God intended him, and obey God’s will however revealed.’ He recognizes his position as a servant in creation; he acknowledges the fatherhood of God; he lives in hope of growing more like Him.

To the second question of man’s destiny, so vaguely or insufficiently answered by other creeds, Christianity answers, fully and well. Christ in his person brought life and immortality to light. He solved the great problem of death, preserving and promising a higher unity in the dissolving of the earthly unity of body and spirit. Body and soul were both honoured by him, but neither at the expense of the other. The Egyptians had fondly embalmed the bodies of their dead, striving almost successfully against the ravages of a corruption and dissolution that meant to them the death of the soul also; an unnatural and misguided homage paid to the material part of man. The Brahmin, despising his animal covering of flesh and bones, tried to find satisfaction in the starving of his bodily appetites, and longed for the absorption of his personality into the universal spirit. But Christ taught that while our bodies are ‘temples of God’ and worthy of honour, they have only a symbolic

connection with the after life of man. Our vile bodies shall be changed into the fashion of a larger and more glorious personality. In the future our present bodies have no part, but yet there will be no loss of personality and no absorption of the spirit.

A religion which teaches two great fundamental truths like these is a moral force in the elevation of men and communities. The meanest serf by it becomes the brother of the noble, and looks forward to a time beyond death when they shall together enjoy the same immortality of higher being. A life of service and sonship, however numerous its trials and disappointments and whatever its close, never seems incomplete to him who lives it, for death is only a stage. In the beliefs of Christianity the common people find peace and contentment, and their rulers find a service and an end.

Now a certain school of philosophy, while admitting the pedagogic utility of religion to a half-civilized people, look upon it merely as a stage in the development of man, to be succeeded by a further and higher stage. The religious attitude to them is full of misconceptions and absurdities. The voluntary interference of a Saviour God is to them the belief of an age of partial light. Fuller light shows the mistake of believing in any thing incapable of experimental treatment. Auguste Comte considers that there are three stages in the development of man, and that Christianity is merely the culmination of the first or theological stage. After the theological comes the metaphysical, in which nature and its problems are explained *à priori* from subjective conceptions of the mind. But the highest development is the positive stage, in which man satisfies himself by observing the connection of phenomena, and dismisses every thing that is incapable of proof as unworthy his attention.

Conceptions therefore, like the immortality of the soul and the fatherhood of God, doctrines taught to us by authority and

to whose truth our souls may respond, but which are incapable of anything like experimental proof (except so far as history declares their high political utility), are swept away in a positivist philosophy, or interpreted in a purely rational manner. The brotherhood of all men in Christ becomes merely the equality of man; or, to give a negative but more satisfactory definition, the absence of political privilege; instead of the immortality of the soul we have the satisfaction of posthumous fame or a sublime acquiescence in material absorption. A love of humanity supersedes the love of God, and humanity in the abstract becomes an object of worship.

It is not necessary here to enter into a discussion regarding the tenableness of this threefold development theory, for few people actually believe in it. But it does concern us to know whether the theological attitude of mind is really a stage of development and not a permanent condition. Is there any reason to suppose that the positivist attitude of mind is the highest development of man intellectually, and not a mere phase whose incompleteness is proved by history? The positivist, demanding for a man's guidance merely the teachings of what seems to him individually the best morality, regards Christianity as an outworn structure of the past, on which the presence of a personal God casts an oppressive shadow. The Christian, on the other hand, considers the human individual nature under all circumstances incomplete, and a modern civilization tottering to its fall, in which the spiritual truths of his religion are not revered and followed.

It must be confessed that very many in Christian lands, who are deservedly respected and honoured, content themselves with a simple morality and pay only an outward respect to religion. Their creed, attractive enough when viewed merely by itself, has been put into simple poetic form by Leigh Hunt in his poem of Abou Ben Adhem :

Abou Ben Adhem (may his tribe increase)
Awoke one night from a dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold :
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
" What writest thou ?"—The vision raised its head,
And, with a look made of all sweet accord,
Answered—" The names of those who love the Lord."
" And is mine one ?" said Abou ; " Nay, not so,"
Replied the angel.—Abou spoke more low,
But cheerly still ; and said, " I pray thee, then,
Write me as one who loves his fellow men."
The angel wrote, and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And, lo ! Ben Adhem's name led all the rest !

Here love of one's fellow men is exalted above love to God, or held to supersede it as the greater includes and absorbs the less. Now history and experience all point to the very reverse of this, that only in conscious love of God does humanity find its highest expression. The Christian injunction puts the matter in the right and natural order,—'Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength.' This is the first commandment. And the second is like this : 'Thou shalt love thy neighbour as thyself.' A love of one's fellow men, undirected by the recognition of divine service in its conduct and expression, is found within only a limited sphere, and has never proved an impulsive and controlling power in any man or body of men. Leigh Hunt's distinction is an impossible one in practical realization. An appeal may be made to the past ; all the great loving hearts of the past have loved their fellows because they first loved God. Even the beggar recognizes the fact : "Something for a blind man, for the love of God !" We

know of no hospitals that have not been founded by pious men, or those who would imitate the pious; the idea of Christian service to God is essentially wrapt up in them. To waste money on invalids and incurables must seem to the atheist mind, as no doubt it seemed even to the higher spirits of Greece and Rome, like the cultivation of barren fig-trees. We know how Pliny's friend, the noble Thrasea, reasoned, when a painful disease had fastened on him and left him no hope of recovery; he quietly resolved to cut short a miserable and useless existence.

There are two professions which specially call for a high motive if they are to be successfully followed,—the nursing of the sick and the education of young children. The ordinary conditions of work and payment fail here by the testimony of the best authorities. Nurses in hospitals who are not animated by the spirit of piety are unequal to their profession; so also are the teachers of young children, if the higher life be to them as nothing. The only reward that in any way repays the labour is one which the world cannot give. Otherwise children become 'brats' to the latter, and sick people to the former as 'useless lumber.' But the Christian teacher and nurse remember that 'it is not the will of the Father that one of these little ones should perish.'

A priori we are almost forced to the conclusion that man being a creature, as much as the engine upon the railroad is a creation of man, must find his highest function in service. This conclusion will be found good in actual experience. No lesson is more clearly taught in history than that men who are too proud to call themselves slaves of a creator and master are a lower and not a higher development of the human species.

A prophet has recently appeared in America—and his name, I believe, is not unknown in Japan,—who ridicules the sovereignty of God, and scorns the idea of man being a slave to a divine master. His lectures have attracted crowds, and his arguments have undoubtedly been convincing to many.

Dr. Russell in his *Hesperothen*, an account of a tour made with the Duke of Sutherland in America during the spring and summer of 1881, tells how an opportunity was given him of seeing this famous lecturer on religion. In journeying from California to Colorado the train containing the ducal party halted at Lamy, while the passengers of another train were breakfasting. A citizen approached the doctor as he stood on the platform, and said in an impressive and mysterious voice, 'If you look in there, sir, you will see Bob Ingersoll.' Dr Russell asked if there was anything remarkable in the fact. 'Well, sir,' was the reply, 'he is Colonel Ingersoll of whom you have heard. He is the most remarkable infidel in the United States, and I really think he believes what he preaches. A good man to look at, too, and, they say, first-rate in his family.' The 'believer in unbelief,' a fine looking man, was making a very hearty meal, and seemed to enjoy the evident interest which his presence excited.

I have been reading Col. Ingersoll's lectures, and what has struck me most in them is the very shallow view he takes of history. He has no more appreciation of the real meaning of history than a man of the eighteenth century had of a Gothic cathedral. You all know with what pride—almost worship—we of this age look upon a magnificent Gothic structure of the past like Lincoln, or Salisbury, or Durham Cathedral, poems in stone, miracles of beauty. And yet Smollett, a writer of romance and a man of imagination, confesses¹ that the external appearance of an old cathedral cannot but be displeasing to a person who has any idea of propriety and proportion! Col. Ingersoll in one of his lectures makes an equally astounding statement:

¹In his *Humphrey Clinker*, published 1771. Smollett's name has a local interest from the fact that he published in 1796 a political treatise, 'The Adventures of an Atom,' in which the characters bear Japanese names.

‘Why,’ says he, ‘the world was not worth living in until fifty years ago!’ He would evidently date the new era from about the time of the invention of the steam locomotive, a notable event, but surely not worthy of such distinction. The telegraph, whose poles he prefers to the cross, steam engines, printing-presses, and the magnificent apparatus of modern civilization are all very good in their way, and it is right to be proud of them. But they are nothing compared with the heart of man, which has beat with health and joyousness throughout the ages. It is a dim and distorted vision that sees only the crimes and sorrows of the past. Christians are naturally optimistic and believe that each generation is a little better than the last; that the world as a whole is making for righteousness; but we are far removed from an outrageous optimism that would behold in our forefathers an unhappy and down-trodden race in a world blighted by tyranny. For the past is very beautiful. Since the time of Nestor old people have looked upon the former days as best, and we have but thought it natural, for without a special education and adaptation for the present world its repulsiveness might often overcome us. Factories are hideous structures, where the freshness of manhood and womanhood is sapped in an unhealthy atmosphere; our cities are joyless places where no birds sing, where lean and over-worked animals toil till they drop down dead in the harness, where children are old before their time. Read Kingsley’s *Alton Locke* or Dickens’s *Hard Times*, and you will form a more sober estimate of our boasted civilization than does Col. Ingersoll. The past was God’s world as well as is the present, and the men of every age amid much misery have tasted life and found it pleasant. We of this age cannot go back if we would, and few would if they could; but in the past we sometimes feel we have lost almost as much as we gain from the present. The past is not a gloomy prison-house, echoing with the wails of the

tortured ; on the contrary, it is stored with what is pleasant and fascinating and instructive. Colonel Ingersoll ridicules Eusebius and the monkish historians of what are known as the dark ages, but his own conception of history is almost as narrow and absurd as theirs, if he only knew it.

The premises then upon which he builds his argument against religion are insufficient and erroneous. Having a box of colours before him, he chooses perversely to use only those that are dull and black, and then assures the world that no other painting is possible with such materials.

There is no doubt, as Col. Ingersoll says, that history is pointing more clearly every year to the development of society on the basis of individual judgment. We and our forefathers have been witnessing a gradual but sure change in the direction of social equality. But so far from viewing the change like Col. Ingersoll with unlimited and boyish delight, we should be filled with grave anxiety lest the liberty of our modern world, being untempered by a higher law, work ruin. A change that would turn the family into a democracy is a fatal change. 'I believe,' says Col. Ingersoll, 'in allowing the children to think for themselves. I believe in the democracy of the family. If in this world there is any thing splendid, it is a home where all are equals.'

This is the *ne plus ultra*, the very fanaticism of irreverence and lawlessness. Paternal authority is a foundation upon which human society has ever rested for its primary stability. In so far as paternal authority has been repudiated in the past, in the same degree has society been unstable. Submission to law is the great lesson that all must learn ; and liberty means, not a negation of law, but a freedom to obey a higher law. Until a certain age, children are not entitled to think for themselves ; they must obey the laws laid down by their father. The family can never be a democracy ; its basis is law, as the basis of the

world's economy is law. Col. Ingersoll is leading us on to a quicksand, where we would all sink. Is a ship's crew a democracy, or an army a democracy, or a school a democracy? Neither is a family a democracy.

To talk of liberty as the goal of all human endeavour, is to elevate a negation into the place that should be occupied by a law. 'Men are not corrupted by the exercise of a power, or debased by the habit of obedience; but by the exercise of a power which they believe to be illegal, and by obedience to a rule which they consider to be usurped and oppressive.' It is not necessary that we should have had a voice in the framing of a law in order that we may consent to it and obey it as good and righteous; this is a mere human and temporary provision, suited to a certain condition of society. Expediency is the only principle that justifies the claim on the part of the governed, that before they obey a law they must first sanction it with their approval. Col. Ingersoll, in common with many other shallow thinkers of modern times, elevates this principle, which is pleaded justly and rightly in certain cases, to the rank of a universal law. Such it is not; society is not founded on this basis, but only certain forms or phases of political society. The citizen may assert this privilege rightfully, but not the child, nor the sailor, nor the soldier. And the child, the sailor, and the soldier are noble and worthy according to the perfection of their obedience. Man finds his highest function not in perfect liberty, but in perfect obedience to the law suited to him, however framed. To take an example from the page of history. The lot of the negro slave as he formerly existed in America was placed on the extreme limit of servitude, while that of his neighbour the Indian lay on the uttermost verge of liberty; and *slavery did not produce more fatal effects upon the first than independence upon the second*. The negro had lost all property in his own person, and could not dispose

of his existence without committing a sort of fraud ; but the savage was his own master as soon as he was able to act ; parental authority was scarcely known to him ; he had never bent his will to that of any of his kind, nor learned the difference between voluntary obedience and a shameful subjection ; and the very name of law was unknown to him. Truly, an ideal individualism ! Without religion, without parental authority, without law. What more could be desired by Col. Ingersoll or any of his friends ?

But it will be pled that it is inferiority of race which produces these melancholy results. The reply is ready that wherever individualism has asserted itself, free from the bonds of religion, the dissolution of society has inevitably followed.

I have here before me a pamphlet¹ written by a distinguished journalist of Paris, M. Reveillaud. The introduction states that it is a work written in good faith, but not a work of faith. The author is not a believer. He would desire to be one, he says, but the intellectual difficulties in the way are too great.² He is one of those who are called free-thinkers, and belongs to that numerous army who are fanatics for liberty of conscience, for the progress of human enlightenment, for the glory and honour of their country.

The pamphlet is a testimony in favour of the pure form of Christianity known as Protestantism. It is not written in the spirit of propagandism, but with a view to the preservation of society. The author speaks as a politician, not as an apostle or missionary.

Morality, he says, as necessary to the development and maintenance of societies as to the happiness and equilibrium of individual men, has its true and solid support only when it leans on the double belief in God and in the immortality of the soul.

¹ *La Question Religieuse et la Solution Protestante.* Paris : 1878.

² He is now a Christian pastor.

If we give up these healthy beliefs, it is not only morality, social and individual, which would be in danger of overthrow, but hope itself would disappear from the earth, the sacred flame of poetry would die out, and the dignity of life, even to the motive for living, would vanish. He quotes from Victor Hugo :—

“Let us not forget, let us teach it to all,” says that great French writer, “there would be no dignity in living and it would not be worth our while to live, if we had to die completely. What lightens labour, sanctifies work, renders man brave, good, wise, patient, benevolent, just; at once humble and great, worthy of knowledge, worthy of liberty, is the fact that he has before him the perpetual vision of a better world shining across the shadows of this life. As for myself, I believe profoundly in this better world, and after many struggles, much study and many trials, it is the supreme assurance of my reason as it is the supreme consolation of my soul.” Again, in another passage: “There is an evil in our time: I will almost say there is only one evil: a certain tendency to place everything in this life. In giving to man for end and for aim the earthly and material life, we aggravate all miseries by the negation which is at the end; we add to the dejection of the unfortunate the unbearable load of nothingness; and of what was merely suffering, or the law of God, we make despair, or the law of hell. Hence profound social convulsions.

“Assuredly I am of those who wish,—I do not say sincerely, for the word is too feeble;—I wish with an unutterable ardour, and by all possible means, to better in this life the lot of those who suffer, but the first amelioration is the gift of hope. How little do finite miseries seem, when an infinite hope mingles with them! It is a duty incumbent on all of us, whoever we be, politicians or bishops, priests or authors, to bring into play in every possible manner, every social energy to battle against and destroy misery, and at the same time to raise the heads of

all towards heaven, to direct the souls and turn the attention of all towards an after life, where justice shall be done and amends made. Let us say it aloud, no one will find that he has suffered unjustly or in vain. Death is a restitution. Equilibrium is the law of the material world; equity the law of the moral. God is discovered at the end of everything."

The objection is made that a good and sound philosophy taught expressly in the schools and from university chairs would serve the desired end quite as well. Would it not suffice to teach men the two or three articles of the creed that may be denominated social, since no society can exist without professing it: God, the immortality of the soul, recompense for the just, punishment for the wicked? Why graft on that a worship, embarrass ourselves with a religion, become members of a church?

Reveillaud confesses that he would admit the reasonableness of this disinclination to ally philosophy with anything alien, if he believed that philosophy, even the most spiritual, could ever meet the religious needs of humanity, and fill the place that has been occupied up to the present day by religions. But philosophy has never entered into the popular domain, and its lofty speculations have produced an effect only upon a small aristocracy of minds. Its teachings, frigid and bare, address themselves to the reason, but have never known the road to the heart. But it is the heart of the people that must be touched; and for this we need symbols, a faith, a worship. The logical outcome moreover of a spiritual philosophy is a worship. How can we recognize a God without adoring him, and showing him our gratitude?

He then goes on to show that a further proof of the need of a religion, if further proof were necessary, is the history of the attempt to found new religions, or to accommodate the old religions to the taste of the day. We have the festivals in

honour of the Supreme Being instituted by Robespierre, the worship of the Goddess Reason under the auspices of Chaumette, the theophilanthropic experiments of La Réveillère Lepeaux, the Saint-Simonian religion of P. Enfantin.

A few words about the last mentioned. Saint-Simon the younger, Count Claud Henry, not to be confounded with his distinguished grand-uncle Duke Louis, who wrote the *Mémoires*, had a very varied and eventful career. A captain in the French army at seventeen years of age, he fought in America under Washington, after which he visited Holland and Spain. Of the stirring events of the French Revolution he was merely a spectator. A fortune made in speculating in national bonds gave him leisure for the study of sociology, which he prosecuted with ardour. The following was his scheme of existence. To spend one's vigorous youth in a manner the most original and active possible; to gain a knowledge of all human theories and practices; to mingle with all classes of society, placing one's self in all possible situations and even creating situations that do not exist; to spend one's old age in reviewing one's observations, and in establishing principles. He gathered a band of ardent disciples about him, his last words to whom were: "It has been imagined that all religion whatever ought to disappear; but religion cannot disappear from the world; it can only change its form." The church his followers founded, torn by schism, has long since ceased to exist, for *religio, ut poeta, nascitur, non fit*—religion, like the poet, is born, not made; but his words are as significant as ever.

Rites and symbols, some recognition of a supernatural world, the people will have. Free-thinkers are numerous if we judge of them from their conversation, and the profession they make; but few indeed go so far as to reject when dying the last consolations of religion, and almost none care to be buried without funeral rites, without the prayers of the church. If a

religion did not exist it would be necessary to invent one ; but we cannot invent one, therefore we must fall back upon one which exists.

Now Jesus, says Reveillaud, has planted his standard so high above the earth, that all humanity can take refuge in its folds. Only by fighting under his standard can we wage successful war against superstition and despotism.

Reformed Christianity has joined to faith, that powerful support of duty, liberty, that essential foundation of right ; and this fruitful alliance has renewed without violent shocks, without blind reactions, with the sole help of time, the morals, the legislation, and the institutions of Protestant countries.

Such is a brief resumé of an important portion of M. Reveillaud's pamphlet. An argument more directly bearing on the condition of affairs in this country could not be found ; and it has the merit of being impartial and thoroughly sincere. Thoughtful minds in Europe are far from revelling in the glory of the present ; its shadows are many and they might darken at any time into the gloom of night where no high faith knits together the units that compose our modern nations. "A despotism may exist without a religion, liberty never"—another profound remark of de Tocqueville's. If a nation would advance without fear of retrogression, it must place its confidence in something higher and nobler and more satisfying than commerce, or parliaments, or schools ; its citizens must build up homes where the lamp of religion is kept burning. To keep alive the faith of a people is a difficult task, and few can undertake it ; but to throw obstacles in the way of religion, or even to be wholly indifferent to it, is a political sin. If it is written on the page of history that there is a power in the world making for righteousness, the community which conforms to that law will be determining its course in the right direction. A modern community can effect this only through the individual

choice of its citizens who are conscious and active factors in the national life. Each citizen, therefore, of a modern state is brought face to face with the problem of personal religion. The past and present testify to him of Christ. Does he believe in Christ? If he answers, 'I cannot honestly assert that I believe,' the reply is ready. 'There is no compulsion: read the word of God, pray for further light, and in time it will be granted you.' M. Reveillaud for years was in this position, recognizing insuperable difficulties on the one hand in the way of honest belief, on the other hand in a mere agnostic attitude; but lately he has been enabled, we believe, to embrace heartily a creed, which from its practical fruits he could not but believe to be true. He read the records of the past and of the present, and they all testified of Christ.

There are two grand spectacles in modern history significant in many ways above all others. More than two centuries ago Cromwell's veterans, a great army of sixty thousand men, were drawn up on Blackheath to view in sullen acquiescence the return of Charles Stuart to the throne of his unfortunate father. The next day these invincible soldiers were again peaceful citizens; they had quietly dispersed to their homes, and we hear of them no more. Again, seventeen years ago, after the great Civil War of America, the mighty army of the North, which had finally accomplished its purpose, and preserved the unity of the nation, was peacefully disbanded, and its soldiers became citizens once more. There remained behind no *Chauvinism*—no restless, lawless spirit of warfare, ever clamouring for something to conquer, and ready for frivolous reasons to distract the country. Continental statesman had prophesied great troubles from this cause, but these never came; and the reason was that the men of that army, as of Cromwell's, were citizens who had been brought up as Christians, and returned to Christian homes. Only the influence of religion could have produced such a result. The future of nations possessing such citizens was assured.

Along the great highway of time—if you will allow the parable—the nations have passed and are passing. The road is full of pitfalls, the path is crowded, the onward march is very dangerous. The weaker bands are jostled, and crushed and trampled upon; the stronger in their heedlessness often fall headlong into yawning abysses that are ready to engulf them. On this highway history, like the Baptist of old, has taken her stand, and sounds her note of warning in the ears of the passers-by. ‘I have stood here and watched your fathers, and forefathers, and remote ancestors as they hurried past; I have noted carefully their steps, and the manner in which each was equipped for the journey. Some, heavily burdened, walked slowly and circumspectly and hardly seemed to care whither their leaders were taking them; others marched swiftly and lightly, urging their leaders on, and casting aside every encumbrance that seemed to check the rapidity of their advance. And this I have ever remarked: as many as threw away the lamp of religion that was attached to their girdle, so many were lost by the way and perished. Travellers might safely rid themselves of such lamps as yielded little or no light, but if they failed to replace them by other and better, they were certain to be lured to their doom.’ Such is the warning of history; read history for yourselves and decide if it is not. To modern nations God’s word still remains

‘A lamp unto the feet, and a light unto the path.’

The century which has elapsed since Edward Gibbon wrote his great work, *The Decline and Fall of the Roman Empire*, has infinitely increased our knowledge of the past, has furnished us with a new historical method, and has given us a political and social experience rich in materials for the use of the inductive process. It is therefore too late in the day to quote with approval his shallow dictum that religions are all very much alike, believed in by their votaries, rejected as false by philoso-

phers, and used by politicians for their own ends. Let us rather take the well weighed words of a writer eminently distinguished for those very qualifications which it is Gibbon's disgrace to have made only a pretence of possessing, a writer, moreover, in no way to be suspected of undue bias. In the extract we are entitled to take Christianity as synonymous with religion. "Nothing," says M. Renan, "is further from the truth than the dream that a perfected humanity will be a humanity without a religion. Progress in humanity, instead of destroying or weakening religion, will only serve to develop and increase it."

LECTURE V.

CHRISTIANITY AND OTHER RELIGIONS.

I.—PREFATORY.

It is one of the most difficult things in the world to stand on one side of a question, and, in presenting the other side, to be in all cases perfectly just. And yet that difficult thing I must try to do, as far as my knowledge and powers go. In order to do so I hope to discuss this important subject not from the standpoint of a partisan, who sees only the good qualities of his own side, and only the bad ones of his opponents. Let us try to get rid of the idea of sides and opponents and warfare altogether, and to be honest seekers after truth, recognizing all truth as the legitimate heritage of man—the outflow from the one divine fountain. I have no desire to parade the excesses and follies which have everywhere grown around the simple beginnings of ethnic religions, for men can retort by showing equally appalling monstrosities which have at times grown as hideous carbuncles on the fair form of Christianity. My aim is rather to seek for and show forth the first fundamental principles of various religions which have influenced the world, and to trace those principles in their workings as shown by history, and in the results of human development or degradation, and to point out wherein they have failed to meet the needs of the human constitution, to answer the true end of a religion.

My aim is to find a religion for *man*, as such ; not for one or some of the elements of the man, but for all ; a religion for mankind, not for some particular nation, or political party, but

for the great *solidarité* of the whole race from pole to pole ; a religion for all time and all eternity ; not a something fit for children and old women, or the infant stage of human development merely, that must be cast aside as the garments of childhood, but one that shall unfold its infinite fullness as the mind grows large to grasp it, that opens a vista of possibilities of progress beyond the wildest utopias of human imagination ; a something that will develop and satisfy the infinite longings, the unbounded powers of the human mind ; in a word, the realization of " the desire of all the nations. "

I do not intend to maintain that all other religions beside Christianity are pure falsehood, while we hold a monopoly of truth. I believe that in many of the religions of the world there has been much of truth, and though generally the light in them has become darkness, yet whatever light they have had or have to-day is the light of God. As the light of a farthing taper is like the light of the sun, and may indirectly be traced to the sun as its source, so every spiritual truth in its own measure shows forth the one great fact of the existence of fundamental Truth, and points to one original fountain. And if some souls with the flickering taper of a little truth stumble through darkness and gloom, amid moral pestilence and the putrid dead, up into living aspirations after the noble and the good, with a hatred of that which is evil ; if there is a just God and a pure hereafter, those souls will shine more brightly than the thousands who have leisurely sauntered into heaven amid the sunlight of fuller knowledge, with every surrounding influence urging them on to higher things. That taper truth was for that willing soul the leading hand of God. But I do maintain that when the sun has risen in power, and in unbounded prodigality spends on earth's peoples his opulent beams, there is no more need of the taper, or of lamps, or of gas jets, or of electric lights, no matter how fine they may seem in the dark. And so when the light of

an absolutely true religion comes, those that are partial and imperfect must of necessity pass away, or cease to be a blessing, rather a clog to the upward progress of man.

My object to-day is not to show the adequacy or inadequacy of different religions to save the individual soul and give him the surest hope of a blessed hereafter. But one thing I would just like to say to prevent all misconception ; and that is that I belong to a class of people who believe that every human soul, from the first man that felt the impulse of conscious life to the last man that shall stand upon this earth, has had, or has, or will have, a sufficient opportunity for eternal salvation. I believe that no soul of all the myriads of earth will ever be able to hurl back at the Judge of all the Earth, as excuse for loss, "thou never gavest me an opportunity for salvation." Such a possibility would to me unhinge the whole fabric of the moral universe and degrade the idea of God. Nay, thousands will come from the East and the West, and from the North and the South, either with the help of, or in spite of, an imperfect religion, saved by a Saviour whom they never consciously knew, while thousands amid the blaze of day, who thought themselves the chosen of God, shall be cast out into the darkness of the lost, the home of the vile and the hypocrite. In a word, of all the myriads of human beings, not one will ever be excluded from the Heaven of the Christian's God, whose character would lead him to relish that home of pure goodness. Why then send the gospel to those who have other faiths if they have the chance to be saved ? is the frequent question of a narrow-minded class. A question which I can never hear without a feeling of loathing. Why feed the hungry ? Why pity the poor ? Why teach the ignorant ? Why lead the blind ? Why educate my children ? I pity the mean specimen of a man that would not do these things, and more so the one who will not help the spiritually needy. The idea of Christianity is not to get so many souls out

of hell into heaven; salvation is not so limited a thing as that,—a thought that has narrowed many a mind and many a system of doctrine. Christianity aims at the salvation, the elevation of mankind; the feeding of the spiritually hungry; the supplying of every spiritual faculty with its legitimate object; the opening of the way, the urging of mankind on to humanity's highest, fullest destiny, both here and hereafter.

And now, one thing more. In maintaining to-day that the Bible maps out before us this line of salvation for the human race, this absolute religion for human need, I do not base my argument on the Bible in the sense of claiming for it more than I allow to the *Shū-king* of China, the *Zendavesta* of Persia, the *Vedas* of India, or any other old book of any other old religion, which seems to be a genuine product of olden times. You will understand that I believe in the inspiration of the Bible, but that I do not argue from it. I rather wish to prove it to you, and all I claim as argument is that the Bible, on the whole, presents a true history of facts; and this I do all the more confidently, because all recent research in Assyria, Palestine, and Egypt, goes to prove the reliability of the historical facts of the Book.

II.—PRELIMINARY.

One very essential preliminary in discussing the problem of humanity is to have it thoroughly understood that the human race is one—a single species in many varieties—all descended from a primitive pair. This is the teaching of the Bible; but I insist on it here, because it is also the teaching of the most advanced science of to-day. Various speculations have been entertained as to this unity or diversity of the origin of the human family, many maintaining that there were several centres in which man first emerged from the brute, or came by creation, and from which the diverse races of the globe were produced. The overwhelming balance of the argument, however, seems to

be on the other side, and every new advance of research into the subject tends to confirm the biblico-scientific doctrine of the one origin of the human race, and to show that that origin geographically was in the neighbourhood of the Tigris and the Euphrates, or somewhere in Western Asia. The arguments for this are manifold; I can only indicate some of them in brief.

1. There is the physiological proof, which shows that the most distant races can unite in marriage, and produce fruitful descendants, and that the morphological differences on the whole between the various living races, as well as between the present and pre-historic man, are no greater than between individuals in the same nation to-day. Mr. Spencer, in his *Sociology*, has this sentence:¹—"There are, indeed, remains which, taken by themselves, indicate inferiority of type in ancestral races. The Neanderthal skull and others like it, with their enormous supra-orbital ridges, so simian in character, are among these." Now, the fact of the matter is, that the Neanderthal skull has no enormous simian marks at all, and is a skull that would be an improvement on many that have the brains of the 19th century in them. Skulls there are like it all through Mongolia and the East. Again, he tells of a flattened tibia as a distinguishing feature of the cave-men of Gibraltar, France, Wales, and North America, and not known to belong to any race now living, from which we may infer an inferior ancient race. The fact is that any physician of much practice in these Eastern lands has probably often handled a flattened tibia in living men, and has not found that it made the mind of the possessor less human. It is, indeed, true that there are plenty of morphological differences in minor points, differences which, however, do not affect one whit the mental or spiritual constitution of the man.

2. Then besides the physiological, there are many other

¹*Sociology*, pp. 41-42.

proofs which, combined, make the hypothesis pretty certain. These are the philological, pointing to a common centre of languages now so different ; traditions, myths, which though so varied are all derived from ancestors and colored by time and place, but traced through the ages, they point nearer and nearer to a common source. Take for instance the old Japan myth of the sun-goddess Amaterasu entering a cave and causing all sorts of ills, and then being invited back again, to restore the harmony of a disturbed world. You find the essential features of the same story in the myths of Babylon, which were believed in more than 4,000 years ago, and can trace it in many another nation as well, pointing to a common source somewhere.¹

The philological and mythological argument taken alone would not perhaps furnish absolutely convincing proof, but taken together with the psychological evidence of the mental, moral and spiritual unity of constitution in all living races, we have sufficient proof for the doctrine.

As to the place whence all the streams of historical humanity have flowed, let me read you one or two extracts. Mr. Renouf, Egyptologist, thus writes concerning ancient Egypt.² "The view is now entirely abandoned according to which the Egyptians came down the Nile from the more southern regions of Africa. It has been conclusively proved that they gradually advanced from North to South. Most scholars now point to the interior of Asia as the cradle of the Egyptian people. The further back we go in antiquity, the more closely does the Egyptian type approach the European." Again, with reference to China, the other nation whose history is most ancient, Prof. Douglass writes :³—"The question arises—Where did these people

¹ Compare Mr. Chamberlain's *Kojiki*, Vol. VIII. Sect. XIV., with Smith's Chaldean Account of Genesis.

² The Religion of Ancient Egypt, p. 55.

³ China, p. 2.

(the ancient Chinese) come from ? and the answer which research gives to this question is—From the South of the Caspian sea. Probably in about the 24th or 23rd century B.C. some political disturbance drove the Chinese from the land of their adoption, and they wandered eastward until they finally settled in China and the countries south of it. They came to China possessed of the resources of Western-Asian culture. They brought with them a knowledge of writing and astronomy, as well as of those arts which primarily minister to the wants and comforts of mankind." Names, system of chronology, astrological accounts of the planets, etc., accord with the Babylonian. Hwang-ti 2697-2597 B.C., first recorded Chinese Emperor, probably never sat on the Chinese throne but belongs to the original home-land.

The point is this, Egypt and China were both settled and civilized by swarms from a common, or nearly common, hive in Western Asia; Egypt more than 3000 or 4000 years before Christ, and China between 2000 and 3000 B.C. It is also a perfectly established fact that the Indians of the Vedas, the Persians of the Avesta, the Greeks, Romans, Scandinavians of Europe all sprang from a common stock somewhere in the interior of Asia. And from earliest times, many streams have gone from the same centre, making it more than probable that pre-historic man emanated from the same spot, and subdued the wilderness for the advance of more cultured races. As we advance to a greater distance from the centre we find the stream flowing outward, but losing its purity and power as it extends, until you find in far-off lands and distant lonely islands, little more than the wreckage of humanity.

There seem to be three great divisions of the human race, in which the biblical references to Ham, Shem, and Japhet are followed by writers on the subject. It would seem that Ham's descendants were for ages the most powerful. Even in historic or—
semi-historic times, we find the Shemites together with the

Hamites in the Euphrates plains, and under the rule of a Hamite prince. Indeed, it is not at all improbable that the Hamites formed the staple of the men of the stone age, the basis of the aborigines of Egypt and China, and even a prevailing element in the more cultured streams that afterward reached these lands and carried civilization to such a wonderful height. I say *basis* and *element*, for everything goes to show that none of these races were kept pure; there was a constant mixture of blood, a frequent change of place, producing a new variety, which fixed a type to be perpetuated forever. Nearly related races became utterly different, while alien tribes became absorbed, losing their language in that of their conquerors, as was the case with the descendants of Ham in the land of Canaan at the time of Abraham.

But with all the development and with all the mixture, each of the three divisions retained, and retains to-day, certain grand distinguishing features of character, features which, as you will soon see, have much to do with the subject in hand.

III.—STATEMENT OF THE ARGUMENT.

A striking proof of the unity of the human race is found in the universality of religion, and in the track along which religious traditions have flowed down through the ages and out into the farthest corners of the earth. By comparing and tracing prevalent religious myths and beliefs, wherever such tracing can be done, we come invariably and everywhere to the same result: all point with more or less distinctness to the Asian cradle of the human race as their original fountain-head, and all tend to corroborate the substance of the Bible record as the primitive faith of mankind. Of course, when I speak of the universality of religion, I do not mean to assert that every man has necessarily a religious faith, or that every savage tribe has a definite religious system. But what I do say is, that in the history of the development of mankind, the religious element

has had the most potent influence and the most marked position, and that it is only in the lowest dregs of savagedom where there is any doubt about the existence of an actual religion. Nor do I claim that all the tribes of earth have clear traditions relating to the one common religion of primitive man. You all know how a story is changed by being passed from mouth to mouth before it is written down and fixed in definite shape. A very good illustration you have in your Japanese poetical literature. The old *No-uta*, or lyrical dramas, were early committed to writing, and their form has suffered little change to the present day. Not so, however, the contemporary *Kiogen*, or little farces, which were and are still played as interludes between the heavier dramas. These were not published until lately. Indeed, many actors are still quite ignorant of the fact that they are to be found in a book. But versions that are written from memory by different actors, and those found in a few books are so full of variations, that while the common origin is very apparent, the very meaning has often been quite changed.

Now, supposing for the moment that man had a common origin in some central spot; that at the start all civilization had yet to be won, mankind being perfect in all human powers, but inexperienced, untrained, simple; that he had then a childlike faith in a one true, living, holy God; that he had one story of the creation and of man's fall into sin, of general degradation, of a punishment by a flood. Supposing all this, and allowing the human constitution to be what it is, what would you expect to be the result? Would not the first wanderers go out with these traditions in undeveloped minds, wandering—one swarm far to the East, another far to the West, and gradually lose a clear idea of those early teachings and hold garbled accounts? These would be followed by other swarms from the central hive, who would perhaps be now further advanced in the germs of civilization. They would have a stronger hold of the traditions they

would bring, and, driving the first swarm further away, take their place and carry on their rude beginnings of agriculture perhaps to a higher perfection. The first swarm would wander farther away, oppressed by the new comers, and hating them. Then stronger waves would follow, pressing the first and second still further away and away, until they peopled continents and the thousand islands of the ocean. Supposing that there was no literature for two or three thousand years anywhere: that the first swarm driven back and back in their weakness never had a literature at all, battling with storm and tempest and stingy soil, or pampered by a fruitful land into perfect laziness of body and mind. What would naturally become of these early traditions after 6,000 or 7,000 years? You certainly would hardly expect to find, in the very farthest, and most neglected, most degraded of all, any trace of the original form. If you could find amid a mass of local superstitions one simple tradition that somehow, somewhere, sometime, they came from a better place, and their forefathers were a better people, it would be as much as you could hope for; and then you would expect to find in those who lived nearer the centre, who had preserved their traditions in writing, clearer traces of the primitive thought, which, however, would be overgrown by much that would be local and new; and that as we came nearer in time and by means of old documents to the first beginning of literature, the traditions would still more nearly harmonize.

And now laying suppositions aside, what do we find when we begin at the other end? Out in the lowest tribes there is everywhere a belief in certain myths, and generally the memory of a better origin. Stripping their myths of that which is purely local, we find an element held by some other people; coming to this second people, we find the memory of better times more clearly marked, with tradition more pronounced; stripping these again of local ideas, we find an

element derived from elsewhere. And so we go on, tracing link after link, until out of what seemed pure fiction we find pieces of Noah's ark, feathers of the raven that came not back, of the story of the Fall, or some old biblical fragment, until at last we reach a point south of the Caspian Sea. And this is the case with every line you trace from every spot in the wide world, north and south, east and west, the round globe over; every traditional path culminates there and in the old Bible story. Just like your grand old Mount Fuji, which I take once more as an illustration. As you see it from afar, its dark base seems long to rise but little above a plain, and often when clouds are thick there is nothing there to suggest the idea of a mountain. But as you look, lo! the clouds high overhead are breaking, and Fuji's snowy crown stands splendid in the sun. The clouds become thin below, and you trace the mountain slope up from the dark base, and though you cannot see the whole line from base to summit, for fleecy clouds in shelving layers break the line to you, yet as you see the slope below point to, and suggest a connection with the sloping cone above, no one would doubt for a moment, though seeing it for the first time, that snowy crown and sombre base form one unbroken unit. And so with the world's religious traditions. Away among the baser races, you search and search and seem to find no rise above the almost beastly level; but as you search along, and follow the line of inherited thought, you rise at first by very slow degrees, perhaps, but as the clouds are thinned, the lines rise soon more distinctly and point from every quarter to the one summit—the old place of the Bible story. Nor is the view vitiated by the presence here and there of fleecy cloud, interrupting in spots some one or other of the many lines leading upward through all lands and through all time. And we conclude that the human race is one, and the primitive faith of man that of one Father God,—a living, holy God.

Some savans to-day trace the origin of religions to myths and personifications of Nature. And they may be so far correct that many religions have been moulded by these things when the early faith was gone. But they do not go quite far enough back, for those very myths and personifications of nature are a step downwards in the natural way that man takes from primitive faith in God, in religious self-evolution.

Herbert Spencer, and many who think with him, hold that every religion springs from a superstitious worship of ancestors.¹ It may be that certain religions have that as their fundamental thought; but that religion, as such, sprang from this reverence for ancestors is simply an unfounded assertion contrary to demonstrable facts.

But when Mr. Spencer and others assume and teach that religion was evolved out of gross superstition; that as men grew civilized they grew more rationally religious; and that² "the ideas of deity entertained by cultivated people arise only at a comparatively advanced stage, as the results of accumulated knowledge, greater intellectual grasp, and higher sentiment;" that, in fact, the gods of a people are the products of the people, and never are these ideas of God anything more than the continued evolution of matter and force in the human brain working along the line of sociology, they make pure, unfounded assumptions. The fact is, this theory of evolution of religion from a lower to a higher, is like burying the branches of a tree in the ground and spreading abroad the roots in the sun: it is a theory which is contradicted by every chapter in every history of every country of this round globe that we inhabit. Mr. Spencer sets out, of course, with the assumption that self-evolution must be true all the way up and down every line of being. Then, although he allows the fact of the degradation of races, yet he goes to distant savage peoples for his type of primitive

¹ *Sociology*, I., 440.

² *Sociology*, I., 440.

man! Collecting there great masses of gross superstitions, and foul customs, he compares and combines them with the involved mythologies of ancient Greece and Rome, after these countries had elaborated a system of patch-work idolatry borrowed from a dozen degraded religions of other heathen lands, and out of this he finds the needed proof for his theory. One thing is certain, that out of such a mountain of mixed elements a mass of apparent argument can be manufactured, but most assuredly no safe teaching as to the primitive religion of man. We must go, and can go securely, on historical lines far back of that and find a very different basis from which to work. The fact is, that all history shows that the natural evolution of religion is ever downwards from lofty thought and simple worship to degradation; and never, *positively never*, excepting seemingly in one line, of the Israelites, is there the slightest support of the theory that it was upward to purer, higher forms. I say "seemingly" with intent, for the development in Israel of a pure worship of one God, on to the life of the peerless Man and Christianity, is a further confirmation of the fact that the natural tendency was downward; for every advance upward of that people even, was evidently forced upon them for the benefit of mankind, against their will, and in spite of their tendencies.

The substance of this modern materialistic, pantheistic teaching is this: Man has gradually worked himself up from a low condition in which there was no moral law, no religious sentiment, through first, a stage of coarse fetichism; then through myths and personifications of nature, to an abstract monotheism, and thence to Christianity, and thence to the highest step, which is to banish all that preceding ages had produced into the mysterious caverns of know-nothing-at-all-about-it of agnosticism. All history, however, shows the very opposite development, and that the agnostic ghost has stalked the earth all along the ages.

1. We take as our guides in research those giants of honest toil in the musty tomes of ancient days, Max Müller, Spiegel, Lepsius, Ebers, Rénouf, Rougé, Schrader, Duncker, and many others, and what is the testimony of the fruits of their labors when put together? The higher and farther we penetrate into antiquity, the clearer becomes the idea of a one living, holy God, together with an acuter moral consciousness in man, and a more earnest longing after a hoped-for Redeemer. And then step by step as we come down the stream of time to modern days, we trace a lower and lower sinking away from this primitive faith, together with increasing frivolity of ethics, down to a darkening of the religious consciousness and on to coarse polytheism, or in some cases into pantheism, bearing the practical fruit of a perfectly indescribable rottenness of moral conduct; and all this, mark you, in spite of mental progress, of intellectual grandeur, of advance in the highest arts of civilization and culture. And then, again, as we examine all we can find of wild uncivilized races, the result is evidence of a steady sinking into still lower degradation, together with traditions of better days gone long ago. Not a trace anywhere of an upward working from the fetich or the savage without external help. Surely, if there were such a law of social religious evolution as Mr. Spencer assumes, we should find some little trace of it in the historic millenniums past. The very opposite being, however, the constant and universal fact, we may count that theory among the myths, and still hold to the Bible story that man has fallen away from God, and that the pre-historic statements of the Bible, so exactly on the trend of facts unfolded by all known history for the last 6,000 years, are more worthy of belief than these modern theories, which absolutely belie all historical facts. This will become more clear as I proceed in my argument to-day.

2. One more fact I wish to make clear in opposition to a good

deal of the favorite teachings of the day, and that is the ringing of the changes on monotheism being a development of Semite ideas, and Christ the natural outcome of Semite tendency. Nothing could be more opposed to fact. First of all, let it be remembered the question of biblical religion is not one of monotheism merely—it is a question of the character ascribed to that God as a holy God, a question of the conscience of guilt and sin in man, and of faith in a promised divine redemption of the world from sin. The important point is not so much a numerical one as the character of the God-head. Most certainly the thirty-threefold god of the early Vedas comes nearer the true, living, holy God, than the four unspeakably vile gods of the Babylonians, or even the one God of Mahomed. The oldest documents unfold to us two very important facts.

(1) The family of Shem, from which Israel sprang, when come to power, sank the most speedily to the very lowest depths of ancient degradation, and tainted other races with the virus of moral filth; they were the farthest removed from what the Bible holds as truth, their gods were the very opposite of what the Bible holds good, and they served them by acts that not only the Bible but nearly all men would call the very antipodes of morality—beastly sensuality and satanic cruelty formed the staple of their divine service.

(2) And the Israelites themselves showed time and time again that they still possessed a natural tendency to fall into this service of Baal, from which they could scarcely be cured. And now a religion—which was so perfectly opposite to the Shemite natural religion, which was so continually a rock of offence to the natural tendency of the Jews, can never by any just law of reason be looked upon as a natural evolution of Semite ideas. I can find no solution short of the oft-times unwelcome revelation of a holy God.

3. Another fact, and that is the question raised in my

first lecture, and to which I shall again recur, viz., no solution short of the supernatural can explain the fact that wherever a people have been affected by the redemption in Christ Jesus, the divine culmination of the supernatural in the religion of Israel, the gospel evinces a power which arrests the progress of downward moral tendency, and sifts the people; wherever true faith in the gospel rules, social relations improve, entanglements are solved, nations are rejuvenated, intellectual progress is quickened and enlightened, and benevolence and charity bloom in beauty and fructify in plenitude of blessing. But here again, in a degraded prostitution of Christianity, where men yielded to the natural tendency of religious evolution, history tells us of lower, viler, more putrescent depths of moral and religious decay than even heathenism could show. But this very degradation of Christianity furnishes another proof of its divinity, for when the gospel is brought to light again from under the incubus of humanly evolved excrescences, it shines forth with undimmed splendour and pristine power. Again, let me ask you not to judge of Christianity by any such human degradation bearing her name; but look at her principles, her influence, and at the whole historical fact of Christianity in its organic connection with the general history of the world's religions, and account for it by natural means, if you can.

One more mistake of Mr. Spencer and his school, and I pass on to another division of my subject. Mr. Spencer says: "Speaking generally, the religion current in each age and among each people has been as near an approximation to the truth as it was then and there possible for men to receive."¹ This is also re-echoed by Max Müller, by the Brahmin, by Mahommed, and many a philosophic reason seems to be given. But the fact is that no religion has ever paved the way to a

¹First Principles, p. 100.

natural evolution of a better, excepting the one supernatural development of Mosaism for Christ. But even there, the chosen, prepared people spued forth both the advancing Christ and his nobler religion, while the absolute gospel seems just as well prepared for the lowest as for the highest. Take one very striking instance. Mr. Spencer continually refers to some low, coarse, savage practice as a something that *is* being practised in the Sandwich Islands. He seems to be utterly oblivious to the fact that the Sandwich Islanders are no longer savage cannibals, but civilized Christians with as keen a sense of moral right and wrong as other civilized peoples. The acceptance and enjoyment of the highest form of religion by almost the lowest form of pagan people, and the resultant fruits of civilization, give the lie to the whole theory, making the above assertion of Mr. Spencer purely gratuitous and incapable of verification. While facts would go to show that if the highest existent form of religious truth be taught to the lowest people, they can at once accept it and benefit by it. And it may have always been so.

IV.—ALONG THE LINE OF PROOF.

Let us now glance at some of the historic nations and trace their religions to the source.

I.—Egypt.

First of all we ask the testimony of Egypt, whose existing monuments reveal to us the highest type of civilization of pre-historic times. I quote again from Rénouf:—"No scholar is better entitled to be heard on this subject than the late Emmanuel Rougé, whose matured judgment is as follows: 'No one has called in question the fundamental meaning of the principal passages by the help of which we are able to establish what ancient Egypt has taught concerning God, the world, and man. I say *God*, not the gods. The first characteristic of the religion is Unity (of God) most energetically expressed—God, One, Sole

and Only, no others with Him. He is the Only Being living in truth. Thou art One, and millions of beings proceed from Thee. He has made everything, and He alone has not been made. The clearest, the simplest, the most precise conception.'

"Then, after local duties had arisen in different places, the same doctrine always reappears under different names. One idea predominates, that of a single and primeval God; everywhere and always it is one substance, self-existent, and an unapproachable God. This pure monotheism passed through a stage of Sabeism; the sun, instead of being taken as a symbol of life, was taken as a manifestation of God himself. God is self-existent: he is the only being who has not been begotten; hence the idea of considering God under two aspects, the Father and Son. In most of the hymns we come across this idea of the double being who engendereth himself. One soul in two twins—to signify two persons never to be separated. One hymn calls him the One of One.

"Are these noble doctrines, then, the result of centuries? Certainly not, for they were in existence more than two thousand years before the Christian era. On the other hand, polytheism, the sources of which we have pointed out, develops itself and progresses without interruption until the time of the Ptolemies. It is, therefore, more than 5,000 years since, in the valley of the Nile, the hymn began to the unity of God and the immortality of the soul, and we find Egypt in the last ages arrived at the most unbridled polytheism. The belief in the unity of the supreme God, and in his attributes as creator and lawgiver of man, whom he has endowed with an immortal soul—these are the primitive notions, enchased like indestructible diamonds in the midst of the mythological stupefactions accumulated in the centuries which have passed over that ancient civilization."¹

¹Rénouf's *Religion of Ancient Egypt*, p. 95.

Thus far, M. Rougé ; and M. Renouf, from still more recent and accurate research, endorses the position of M. Rougé. He writes :—

“ It is incontestibly true that the sublimer portions of the Egyptian religion are not the comparatively late result of a process of developement or elimination from the grosser. The sublimer portions are demonstrably ancient ; and the last stage known to Greek and Latin writers, heathen or Christian, was by far the grossest and most corrupt.”¹ Thus Mr. Rénouf.

Let it also be borne in mind that through the long centuries of the first seventeen dynasties, there are no images of gods in their sepulchres, no sculptures or carvings suggestive of idolatry. And the name *Nutar* used for the Eternal One in Egypt 1,500 or 2,000 years before Moses, has the same meaning as the *El-Shaddai* of the first chapters of the Bible, an Almighty Power in heaven over-ruling all.

Again, the most ancient ethical teachings are the most pure. In fact it is stated that there are words in the very ancient Egyptian language expressive of the finest shades of modern Christian morality, showing the pure loftiness and profound truth of their moral code. Here are some of their maxims :²—

“ The field that the great God hath given thee to till.

“ If any one beareth himself proudly, he will be humbled by God, who maketh his strength.

“ Thy treasure hath grown to thee through the gift of God.

“ A good son is the gift of God.

“ Happy is the man who eateth his own bread. Possess what thou hast in the joy of thy heart. What thou hast not, obtain it by work. It is profitable for a man to eat his own bread ; God grants this to whosoever honors Him. .

“ Praised be God for all his gifts.

¹ Rénouf's *Religion of Ancient Egypt*, p. 95.

Rénouf's *Religion of Ancient Egypt*, p. 104.

“Pray humbly with a loving heart all the words of which are uttered in secret. He will protect thee in thine affairs; He will listen to thy words; He will accept thine offerings.

“Thou shalt make adorations in His name. It is He who granteth genius with endless aptitudes; who magnifieth him who becometh great. The God of the world is in the light above the firmament; His emblems are upon earth; it is to them that worship is rendered daily.

“Give thyself to God, keep thyself continually for God, and let to-morrow be like to-day. Let thine eyes consider the acts of God: it is he who smiteth him that is smitten.”

Woman was honored with an equal place beside the man, and monogamy continued down to a comparatively recent date. Affection towards the mother was strongly insisted on. The dead were refused burial until proved innocent or an atonement should be made. There was in these ancient races evident fear of a judgment to come, but no clear hope beyond, no consciousness of redemption from sin. There are three distinct stages in the religious history of Old Egypt.

1. A prehistoric worship of Nutar, God, Almighty. He was Creator, holy, conscious, free, ruling all things and taking cognizance of man. A tendency to worship emanations as local deities.

2. An increase in the heavenly gods and their manifestations, but they are still ethical beings. Natural phenomena were supposed to be involuntary emanations of the divine. Somewhat pantheistic.

3. Pure polytheism, nature worship, worship of animals, formal ceremonial, hypocritical outward show, and awful moral depravity of conduct. This was the last stage, a time that is as well known now as the history of ten years ago, from which time Egypt fades from history.

The Egyptian character was naturally religious and earnest,

having much that reminds us of the still existent childlike trust of Ham's descendants, and appears for a long time to have withstood the natural downward tendency; but when the culmination came it was awful. Polytheism descended to the hideous worship of animals and insects, even to the most loathsome vermin of filth. The will of the gods was supposed to be indicated by the contortions of a pampered reptile rolling on a cushion of richest velvet in splendid temples. If a cat died in a house the inmates shaved their eyebrows; if a dog, all the hair of their bodies. And many a rich man would spend a fortune in burying a dead dog. Here is a prayer to a cat 400 B.C.:—"Oh thou wise cat! thy head is the head of the sun-god. Thy nose is the nose of Toth, the doubly great Lord of Hermopolis. Thy ears are the ears of Osiris, who hears the voice of all who call upon him. Thy mouth is the mouth of Atmu, the Lord of Life, he has preserved thee from all filth," etc., etc. And morality became equally beastly. The ideas of God and man in strange contrast to those of 3,000 or 4,000 years before, when the God of Egypt was very much like the God of the Bible, and the theology evidently drawn from the same primal source.

II.—China.

The next oldest civilization that history discloses to us is the Chinese. We have already seen that the historic Chinese came from Western Asia. Another proof is the similarity of the primitive idea of God among the Chinese with that prevalent in olden Egypt, in Western Asia, and in the oldest chapters of the Bible. The very word *Ti* is similar in sound and meaning with that which gave the Indians *daeva*, the Greeks *zeus*, the Latins *deus*, the English Deity, and was used in the same sense as *Nutar* of the Egyptians and the El-Shaddai of the Old Bible. There has been and still is a great deal of controversy on the subject of the use of *Shang-ti* for God in China, a controversy in

which I have no desire to mix, and which has in reality little to do with the real principle of my argument. It seems, however, very evident that through all the mass of ancient Chinese superstitions, one clear line of worship to an over-ruling, creative Power runs back to the hoariest antiquity, preserved to-day in the worship performed by the Emperor alone; but traced back and back it becomes more and more the property of the people as well, until among the very first of all the characters of the language, indications of the very first thoughts of the people, *Ti* or *Shang-ti* is found as the object of worship. That this worship of one Supreme Lord is not the evolution of time out of a low idolatry, but the relic of a purer primitive cult, which the people exchanged for superstition, and the Imperial house preserved as a badge of superiority, would seem to be clear beyond a doubt. But this *Ti*, Supreme Power, or *Shang-ti*, Lord of Heaven, is rather the name of rank of the one Ruler of all. In the *Shuk King* and the *Shi King* we have the ideas of the Chinese from 2,000 B.C. down to Confucius. In these books, what is predicated of *Shang-ti* can only be predicated of the true God.¹ "He is the ruler of men and of all this lower world. Men in general, the mass of the people, are his peculiar care. He appointed grain to be the chief nourishment of all. He watches over kings, exalts them for the good of the people, while they reverence him, and fulfil their duties in his fear, with reference to his will, taking his ways as their pattern. He maintains them, smells the sweet savor of their offerings, and blesses them and their people with abundance and general prosperity. When they become impious and negligent of their duties, he punishes them, takes away the throne from them, and appoints others in their place. His appointments come from fore-knowledge and fore-ordination. Sometimes he appears to array himself in terrors, and the course of his providence is altered. The evil in the

¹ Legge, Religions of China, 27.

State is ascribed to him. Heaven is called un pitying. But this is his strange work, in judgment, and to call men to repentance. He hates no one; and it is not he who really causes the evil time: that is a consequence of forsaking the old and right ways of Government. In giving birth to the multitudes of the people he gives them a good nature, but few are able to keep it and hold out good to the end."

Yü the Great, the founder of the Hsia-Ká dynasty, B.C. 2205, "sought for able men who should honor God" (in the discharge of duty). But the way of *Chieh*, the last of this line, was different. Those whom he employed were cruel men and he had no successor. The kingdom was given to Tang the successful, the founder of the *Shang* or *Yin* dynasty, who "grandly administered the bright ordinances of God." His reign dates from B.C. 1766; but Sháu, the last of his line, came to the throne (in 1254, B.C.) and was as cruel as Chieh had been; God in consequence "sovereignly punished him." The throne was transferred to the house of Cháu, whose chiefs showed their fitness for the charge by "employing men to serve God with reverence, and appointed them as presidents and chiefs of the people," etc. To read such things in the old books of China, really makes one feel as though some chapters had dropped out of the Books of Kings of the Hebrew Bible, and had been carried across to China, so alike in sentiment.

This is the God of *Shi* and *Shu*, going back to the 3rd millennium B.C., and all along no reference to reverence paid to other spirits or beings excepting as mere ministers of the Supreme. With reference to these subordinate spirits we have in the statutes of Ming dynasty (A.D. 1368-1642).¹ To the heavenly spirits, "the spirits of the Cloud-master, the Rain-master, the Lord of the Winds, and the Thunder Master,"

¹ Legge, *Religions of China*, 19.

it is said: "It is your office, O Spirits, to superintend the clouds and the rain, and to raise and send abroad the winds, as *ministers* assisting *Shang-ti*. All the people enjoy the benefits of your service," etc. The Supreme was father of the people, but became the Lord of the Emperor, in Chinese development; the Emperor, lord of the people; the man, lord of his children. And so it became the chief duty of children to obey their parents, of men to reverence their superiors, culminating in the Emperor, while the Emperor became the sole worshipper of God. Hence the worship of ancestors, and of ministering spirits, and a thousand other superstitions, which were outgrowths of the decay of primitive worship. As time wore on, teachers began to use a still more indefinite term for the Supreme. "Heaven and Earth" is the common expression, and the primal meaning of divinity is still less strong. Then during the troublous times of 800 to 600 B.C. and up to the time of Confucius, the belief in a personal God grew indistinct and dim, so that Confucius in his teaching, representing the best thought of his day, is even charged with atheism. He never denied the existence of God, but so little does he refer to him that he may be said to ignore him systematically. As to the ethics of primitive China, they are to be found in the Confucian doctrines which have come down to us to-day. Confucius ransacked the ancients for his moral code, and found all the principles of his system in the teaching of 1,500 to 2,000 years before his time. And as we look at his system to-day, we cannot find so much fault with his ethics so far as principles are concerned; their roots run back to the primitive faith of man. But as a religion, Confucianism has not developed upwards, has become fossilized, is nothing but a lifeless name; a religion in which God is ignored is emasculate. As a system of political economy, it may develop good citizens for China, but it can never supply the soul-hunger of the masses. And in fault of a

religion in Confucius, the Chinese people cherished their superstitions and turned to Taoism and Buddhism for soul-food.

III.—Aryan India.

I.—NORMAL.

Another line that leads us along the same trend, and still nearer the fountain-head in some respects, is that of the Brahman, or the religion of the Vedas, among the old Aryans of India, and of their home north of the Himalayas. The Vedas take us back to nearly 2,000 years before Christ; they are the oldest literary product of the children of Japhet. Here is a race distinct from the Egyptians and Chinese, and Babylonians, from whom Egypt and China received their first civilization. The Vedas bring us back to a simple shepherd-life, and a simple trust in a holy God, with a very simple service for the worship of this God. And from that beginning we can trace, step by step, the downward evolution from primitive faith in one Holy God, to the worship of nature's powers; to an elaborate priesthood and ritual; to polytheism and superstition; to oppression and rooted immorality. Max Müller gives four periods in the Aryan religion of India as traced by the Vedas.

1. The first period is from 1800 to 1400 B.C. The word *deva* used for deity takes us back to the time when the three great families were still together. The one God was worshipped in the earliest Veda times under thirty-three different names, but there was no more polytheism about it apparently then than there is in the three-one God of the Christians to-day. Each one when mentioned was eternal, omnipresent, omnipotent, dwelt in invisible Heaven, never slept, hated and punished all sin. Sin was contrary to the divine nature. That nature was light, pure, holy in itself. Each one is Creator of the universe, Lord of Heaven and Earth. They manifest power sometimes in different ways, but there is no sign of anthropomorphic teaching, of marrying

and begetting, and so forth ; all were names or manifestations of the one Infinite God, and each one absolute. In the Rig Veda we have these words :—"They call him Indra, Mitra, Varuna, Agni, also the well-winged Garutmat. That which is one, the sages call by different names," etc.¹

The worship was very simple ; the father of the family was at first priest, poet, and ruler. As priest he sacrificed and prayed. As men multiplied, certain persons did the work of offering, others of public praying, and others of singing sacred hymns. The hymns preserved show the consciousness of a holy God, of sinfulness in man needing an atonement. Sin was considered as an evil, enslaving the human will, an inherited depravity. There was also a trust in God as the merciful forgiver of sins. Here is an extract from a hymn to Varuna :—

"Wise and mighty are the works of Him who has adorned the firmament. He lifts up the bright glorious heaven. He spreads out divided the stars and the earth. Say I this to my own soul ? How can I attain unto Varuna ? Will he be displeased with my offering ? When shall I in peace see Him reconciled ? I ask, O Varuna, for I know my sin. The wise all tell me the same thing, Varuna is angry with thee. Was it an old sin, O Varuna, that thou should destroy one who ever praises thee ? Make it known to me, O thou invisible Lord, and I will quickly turn to thee with praise, released from sin. Free us from the sins of our fathers and from those that we ourselves have committed. Release me, O king, as a thief who has eaten of stolen cattle ; let me go as a calf, freed from the halter. It was not our own doing, O Varuna, it was involuntary, it was a poisonous taint, it was passion, fate, thoughtlessness," etc.

The germs of decay were already showing themselves, a personal consciousness of guilt was passing away ; a tendency to excuse sin as an inherent trait in humanity, and the first

¹For this and succeeding quotations I am indebted to Ebrard's *Apologetik*.

germs of pantheism began to appear. Then peace and pardon were less prayed for, only worldly goods were asked of God. In a hymn to Indra—"Be not absent from one of thy worshippers, holding thyself aloof! Even from far come thou to our feast; or, if present, hear us! For those that here worship thee, draw near to our drink offering as flies set themselves at a feast of honey. Longing for abundance, I call upon thee, who holdest the thunder in thine arm, and art a good giver, as a son calls to his father. Be thou, mighty one, a shield for the mighty, when thou drivest the warriors forth to combat. Let us divide the possessions of him whom thou hast destroyed, bring us the utensils of those who are hard to conquer. We have no other friend than thee, no other happiness, no other father than thee, O thou mighty one! Drive away the unfriendly, O mighty one, and make it easy for us to take spoil; be our protector in battle, the benefactor of our friends." Here we see not the former peaceful shepherd, but the rover leaving home, and bent on depredation. Sacrifices become not atonements for sin, but gifts to God. The conviction of sin dies, worship is degraded, the idea of a holy God fades away. Nature's gifts alone are prized. God is soon forgotten; Nature is adored as God, and Agni becomes the god of fire. Here is a hymn to Agni:—"Thy path, O Agni, is also dark (with smoke). O Agni, thou from whom, as from a new born male, immortal flames ascend; the shining smoke rises heavenward, as messenger thou art sent to the gods." Here we have what was at first a name of the one holy God degraded to the position of a messenger from a priest to the new gods that have grown up in later centuries.

2. And this brings in the second Indra Period, 1400-1000 B.C. The hymns are now full of ceremony and ritual. The oldest hymns often had no ritual, were simple personal prayers to God. But now everything shows an organized priesthood, in regular classes, with fixed ceremonial and various offerings and

oblations. There is now a distinct plurality of gods, different ones appealed to in the same hymn. Also a growing feeling of personal righteousness and a simple asking for earthly blessings in prayer. The gods are personifications of nature, fire, air, earth, water. Along with this, the germs of ancestor worship, which flourishes in the next period. In old hymns we have such an expression as this:—"I see in spirit those who in olden times brought their offerings." But later the Brahmins actually prayed to their ancestors by name, for mediation with the celestial gods to graciously accept the sacrifice of the worshipper.

3. The third period is that of the Brahmins, 1000-600 B.C. The God supreme now is Brahma. The priests have become Brahmanas or God's men, the teaching has become Brahmanas, or God-doctrines, and all these are objects of worship. In very early times *brahma* meant prayer; and then it came to mean ruler, prince; and now in this period it had come to mean the *object* of adoration. This Brahma god is a philosophical god, a result of speculation, a reaction against the coarse polytheism that had crept in. And in the philosophical searchings for the true, there are many bright beams of the olden faith now almost lost. "In the beginning there sprang forth the fount of golden light: He was the only begotten lord of all being: He put the earth in her place and the heaven. Who is this God to whom we offer sacrifice? He who gives life and strength, for whose blessing all the shining gods (natural powers) do long; whose shadow is immortality, and whose shadow is death (all depend on him). He who by his own power is king of the breathing and waking world, he who rules all things, both men and beasts, etc. May he not destroy us, the creator of the earth, the righteous one, who made the heavens, who made the mighty glowing sea waters." Here we have again a philosophical oneness of God, but these last notes of the ideas of the one God opened up the way for *pantheism*.

Now we have speculations about the indifferent, absolute, the *unknowable*, out of which love-fire arose spontaneously and brought forth all the different things; very much like Mr. Spencer's 'homogeneous differentiating spontaneously into the heterogeneous.' This unknowable power is Brahma, and Brahma became God, was worshipped but did not disturb the old pantheon of gods—all were worshipped together. Now came a new elaboration of priestly ritual and caste. The old Vedas were already becoming a dead language, and had to be explained, which led to the most ridiculous mistakes. Eventually the whole life of the people became one business of ceremony and formal caste observations; ethics were less and less referred to, morals sank lower and lower, and all the land became a mass of foul superstition. Once again a philosophical ray shot forth in the Bhagadgita, with the glow of the pure gold of the original primitive faith; but this mystic philosophy was the glare of the setting sun on the dark clouds which then settled down on India in permanent gloom. The philosophy was confined to a few and sank into pantheism. God was worshipped no more in reality. The absolute was only mind, all being was symbol, unreal. Death the gate to life, the absorption into the absolute. Hence no difference between good and evil. Thus Brahmanism had knocked the bottom out of its own system. It had degraded the gods to nothing, and hence what need had the people of priests?

4. Then came the fourth period, 600-200 B.C., with the rise of Buddhism, and the struggle of the Brahmin priesthood to hold the people and recover lost strength. The plan was to keep the people in ignorance. In olden times everybody learned the Vedas. Now it was forbidden to teach them to the women, and soon even men were not allowed to listen when a Veda prayer was said. And in spite of the influence of Buddha, Brahman holds the masses still in ignorance and immorality.

II.—REACTIONARY.

A reactionary development in India, though now almost reduced to *nil* among Indian peoples, presents a problem of special interest to Japan. I refer to Buddhism, which is said now to be held by two-thirds of the human race and which, if it could develop a high type of man, would be now the greatest moral power in the world, instead of being the badge, as it is, of all that is unprogressive and stagnant in humanity. Buddhism arose 500-600 B.C. and realized, more than two thousand years ago, that panacea for all the ills of man, after which many a modern philosophaster sighs—a religion without a god and without a priesthood. Buddhism was a reaction against the pantheism and polytheism, the burdensome ritual and senseless formality of Brahmanism. Gods and priests alike were ignored, man became part of a great series of developments of the absolute, and the aim of all was a re-absorption into a practical nothing hereafter. Lofty seemed the aim of Shaka, pure was much of his teaching, vast the zeal of his disciples, wide the spread of his religion, great the extent to-day of the lands whose teeming millions count themselves his disciples. And yet, with all that can be said in its favor, history and experience show it to be, in view of the question of humanity and the progress of the human race, in *religious, intellectual, and moral* aspects, an impotent failure.

1. Its failure as religion is seen in the fact that, for the last 2,000 years, there has been no pure Buddhism in the world. And if it were to be produced to-day, it could not exist among men; for it has no head to guide it, no soul to inspire it, no legs on which to walk. The advance of Buddhism has ever been by conniving with, and adopting the idolatry of the people to whom it came. So that Buddhism, in every land where it is found, is a compromise with the old original religion, resulting in a chaos of Buddhist superstitions mingled with those of local

religions. It never overcomes heathenism, but unites with every idolatrous cult it meets. It adopted the gods of India in India, and gave them a place as Buddhas, or Bodhisatvas, or something. A mythology gathered about Buddha himself, and in many places he was worshipped as divine. In China, Buddhism adapted itself to the superstitions of the Taoists, won the common people, and was moulded also largely by Confucius's teaching; but it removed no idolatrous practise, and what it brought of kindlier teachings, of incentives to self-sacrifice and purity of life, lacked all the principles of permanence essential to the production of deep, vital, universal moral character. In Japan it is well-known that it could gain no headway until the Shinto Kami were adopted as transformations of Buddha and as worthy of the usual worship. Moulded by practical Confucianism, it has ceased to talk about Nirvâna in Japan, but promises the faithful a happy home in a conscious paradise.

2. Again, intellectually it is a failure. Its whole system of cosmology is a farce, its geography is false, its transmigration of souls is a contradiction of all sensible psychology, its condemning existence as an evil is suicidal of all hope and inspiration for advance. It reduces man's aim to a low selfish one of trying to get rid of his natural powers, in order to get rid of evil, like cutting off the head to cure the toothache. The whole tendency is to emasculate the man; and ask all history, from Buddha's time until to day, and you cannot point out a man or a people made intellectually or scientifically great while they held to Buddhism.

3. And morally, Buddhism has failed. There are in Buddhist teachings many good precepts scattered here and there, and by them many persons no doubt have been benefited; and some lands, whose morality was lower than that of the place whence the Buddhist teachers came, were somewhat elevated by

them. But where Buddhism develops alone, morality is of a funny sort. Beasts are more cared for than men. In some Buddhist lands there are hospitals for sick beasts but none for human beings. Men will brush their seats before sitting down lest they crush some insect, and then be utterly heedless of human suffering and human life. And even here in Japan I have been where I could not induce the people to sell me a chicken, when they knew I wished to eat it; but those same people had no hesitation in selling their daughters to a life of shame in a public brothel. I do not say that Buddhism has *caused* the immorality of Japan; but I do say that it does not *cure* it. Caste was left untouched in India. Priests were forbidden to marry and possess property. Laymen were to give gifts to priests and thus merit a spiritual benefit. But whence these priests? Shaka had banished the priesthood forever: each man was to be priest for himself. But they soon grew up in abundance on Buddhist soil. Buddhism had swung completely around to that point from which it had been a moral reaction. Thousands left wife and goods to escape more quickly into Nirvāna; became beggars and gathered in monasteries. The begging friars developed into priests, with a hierarchy reaching up to a pope. They preached with zeal, soon had the right to bury the dead, took hold of schools, became wealthy, great; took the business of religion for laymen; were paid by other people to do their religious duties for them. Worship—of what, for Buddha had banished God?—became a form; prayers in Tibet are whirled on a wheel, sometimes run by water power, or a few unmeaning syllables repeated a thousand times with unceasing clapper, or the scriptures are *repeated* on a revolving wheel as in your own Asakusa temple, with no other result than to deaden the mind and dull the soul. In Tibet, the head of the hierarchy is a *Dalai Lama*, an incarnation of a Bodhisatva, but really an old Mongolian myth adopted by

Buddhism, and then there remains the whole pantheon of gods, with incantations and worship of the dead. Buddhism claims to make men gentle, but the Mongolians were as bloodthirsty after they became Buddhists in 1247 A.D. as before, and the Red Caps and Yellow Hats of Buddhism waged between themselves long and bloody war. To call any purely Buddhist country now in the world, a moral country, would show an absolute ignorance of what morality means. What there is of morality in Japan is due to Confucius, for what Buddha has taught of morality in China and Japan is borrowed more or less from Confucian philosophy.

My count against Buddhism in short is this :—

1. It has no consistent teaching of God, and a religion without a God is no religion at all, in any true sense of the word; and Buddhism borrows gods to suit each people.

2. Its fundamental principle of the inherent evil of existence as such, leads men to degrade, but never to elevate, themselves. We want something to make men prize existence, and that will lead them to improve it, not to get rid of it.

3. It has gone through the regular, natural, down-hill development; is to-day no real moral power, and is incapable of renovation.

4. No Buddhist country or people has ever yet been distinguished intellectually, commercially, politically, socially; and never can be so long as Buddhism is retained, simply because its fundamental principles are antagonistic to intellectual, commercial, political, social and moral progress.

5. No civilized land could be made to believe in Buddhism to-day.

IV.—Persia.

Another kindred line of development we find in the old religion of Persia, which centres for us in the one noble figure of

a grand reformer, Zoroaster. Without going through the proofs, it seems clear that Zoroaster appeared about 700 B.C., near the time when Brahman speculation in India added a new deformity on the old degraded cult of the people. The Persians originally came from the same stock as the Aryan Indians, had originally the same primitive worship, but in time had accumulated gods many and priests many, as in India; then Zoroaster came with a philosophy and a reform. Instead of adding a speculation on the old idolatry, he brought back the worship of the one God whose memory had not quite faded away. But not being able to banish the gods that had grown on his people, he put them all down a degree, and counted the good ones angels, and the bad ones demons. So the people accepted his teaching, and a reformation was the result. The old traditions preserved are almost entirely like those of the Bible from Adam to Noah. After that they became local and refer to struggles with the Turanians, hence what on one side were good gods, on the other side became devils. Darius Hystaspes calls on Ahurmazed as God and names him only, but he is creator of all, guardian of all. This God of Zoroaster was a holy God, and with this teaching the morals of the people were also great improved. The ethics of the Avesta are pure, lying is reprehended, polygamy allowed as in Old Testament times, but adultery was severely punished. But the greatest crime of all was idolatry. By repentance the sinner might be restored. The offerer brought himself as a living sacrifice with prayer and song. With this strong faith the land grew great, conquered Babylon, helped the Jews, and met a check only in Greece. But there lay here also the seeds which soon brought forth decay. There was a bad god nearly as strong as the good; the angels and devils would not be content with their lower rank, and were again accorded a place among the gods, or at least were worshipped as saints are now in Papal lands. Then there was a mixing of the idea of

sin and evil. Blind superstition grew apace, immorality spread; sodomy even was paid for with a light fine. Religion was given over to be a matter for the priests who were to remove sin from the soul for so much money; a constant sinking into pantheistic polytheism, but never a trace of Mr. Spencer's mythical evolution to higher forms. To-day it has vanished almost entirely from its home-land; only a few degraded fire-worshippers here and there as remnants, and a body of respectable Parsees in India, who maintain the moral code of their master, and have rid themselves of idolatry,—a philosophical residue.

V.—European Religions.

Out of the same Aryan centre came forth at different times the people who founded the nations of Greece and Rome and the Scandinavian tribes. All their religions have traces of a common origin. Though the idea of one holy God had vanished before we meet with traces of their first history, yet their religion of those early times is somewhat nearer the clean fountain than in after-days, for as we trace it down the several streams, the very same down-hill tramp keeps time to the tread of the centuries. Agriculture, civilization, arts, commerce, politics, power, grew apace, but the gods became less god-like, philosophy laughed and tried to manufacture ethics to save the people, but failed, and the nations went down in moral rottenness.

VI.—Shemite Religious Development.

I.—NATURAL.

You will remember that for a length of time the descendants of Ham and Shem dwelt together, or nearly together, under a common ruler Nimrod, a God-fearing Hamite. The Shemites, with a mixture of Turanians probably, settled in the well-watered plains near the mouth of the great rivers Tigris and Euphrates. Here they early developed a commercial life, and laid the founda-

tion of the money-getting, and the pound-of-flesh-Shylock quality which has marked the Shemite all the way through to the present day. As they grew wealthy and powerful by commerce, they gradually grew restive under the quiet rule of Ham, and the god-fearing character of the pastoral people above them. About the year 2700 B.C. they rebelled, conquered the Hamites, scattered or subjugated them, absorbing some, and causing their language to become extinct. Many of the Hamites wandered away into Canaan and Egypt, and it may be that at the same time many were driven to the East. It was now that these conquering Shemites, coming to the plain of Shinar as told in the Bible, having rejected the Holy God of their fathers and of Ham, concocted a plan of making a god and a religion for themselves; and they said:—"Come, let us build a tower, that no flood can touch, and let us make an image of god and a name for ourselves, and defy the old God." So they built an immense tower, probably about 2500 before Christ. Some great natural catastrophe, or supernatural intervention occurred, making a new scattering of tribes and causing the building to cease. But the bulk of the Shemites remained there; they never were colonizers abroad. And, whatever the catastrophe was, it did not prevent these godless Shemites from developing a civilization and a religion of their own. Long before Abraham's day they had risen to a great degree of culture and power. In Abraham's time Chedarlaomer possessed probably the whole of the Tigris and Euphrates plain, and extended his sway as far as Jordan river, including Sodom, Gomorrah, and those cities of the plain. Their time of greatest power was about 2000-1500 B.C.

And now, as to their religion. Down to the time of Abraham, there was a remnant of a party who still held the primitive faith in a holy God, the tradition of which is told us to-day by old documents of baked books of clay. Here is one:—

“Every day thou shalt draw near to thy God ; offerings, gifts of mouth and of toil thou shalt bring, and whatever is right in presence of Deity ; beseeching, and in humility bowing the face down to the earth. Holy shalt thou be in the fear of God ; the fear of God thou shalt not neglect—in fear of the angels thou shalt live.” And here God—Ilu—is the El-Elohim of the Bible. But the traces of this tradition soon completely die away, and the very opposite is seen to be the prevailing cult of Shem. *Bel* becomes the highest of the gods and *Istar* his chief consort, the goddess of fruitfulness, and also goddess of life-destroying war. In the national religion all trace of pure worship vanishes, and this most filthy of all idolatries seems suddenly to have sprung into being. The most worshipped divinity is the goddess of animal fruitfulness. In India, Egypt, and elsewhere a subordinate deity of sex grew on their systems, but Shem alone makes this goddess supreme in a filthy pantheon, and worships her with immorality unspeakable. In every other land moral perversion never descended so far that it was not at least thought right to be chaste ; but in the religion of Shem, the vilest, lowest, most unspeakable deeds of immorality were made the supreme acts of worship in the service of their supreme god. And then of course there resulted a perfect chaos of immoral life, a destruction of conscience, an absolute loss of religious idea, a contempt for all ethical law. In Abraham’s time about 2000 B.C. the pestilence had reached as far as Sodom, the limit of Babylon sway, whose very name has come down to us to-day as a cognomen for a nameless debauch. Between Sodom and the sea-coast Abraham had found a mixture of Shemites and Hamites of his own mind as to the worship of God. He is one with Melchizedek, and one with Abimelech. But 400 years later, when Abraham’s descendants came up out of Egypt, Moab and Ammon, and all Canaan had become one vast Sodom ; the peaceful land of shepherds was full of cities and civilization and

engines of war, but was such a moral cancer in humanity that for the benefit of mankind it was best to cut it out, root and branch.

The Phœnicians were innoculated with the same virus; worshipped the same god under slightly different names, with rites similar or more hideous. Marriage was desecrated by the nameless unchastity of religion, and Phallus worship became the curse of the people. The pestilence touched Egypt and Greece, and everywhere that the ships of the Phœnicians went. Oxen and pigs were consecrate to Moloch, human offerings, living virgins and lads were cast into a heated brazen statue of the idol. The higher the rank of the victim, the more desirable for the god. Hannibal, the Carthaginian, offered at one time 3,000 young men, prisoners of war, in honour of Moloch. Maidens who had not worshipped at the shrine of Baaltis the unchaste, were burned in the service of Astarte, and men served her by a nameless mutilation. Thousands of these in woman's clothing would wander through the land with hideous instruments of noise, with wild gesticulations, cutting themselves with swords, biting their flesh till the blood streamed down, and uttering horrid incantations. Just such scenes as are described in Kings, where Elijah tested the worshippers of Baal on Mount Carmel, are made plain to us by other history, as the natural course of this religion; and even to-day in the far-off islands of the Mexican gulf, we find a brazen image of Moloch with charred human remains in its hollow body, and tradition tells of the worship of Astarte by similar rites in Mexico.

Whence this horrid cult of Shem? It is no gradual sinking away from purer monotheism as in other nations; nor is it by a thousand degrees more of negation, a stage of development up towards a pure monotheism, as Mr. Spencer's theory would require, or as Rénan and many another admirer of Shem would have us believe. The only solution is that deliberate

rejection of the God of Ham, when the Elamites conquered the original kingdom; a legitimate outcome of a deliberate choice, whose monument forever was to be that tower of Babel in the plains of Shinar, in which was to be an image of God come down, a step which the Bible represents as having drawn down on man the avenging anger of God. At all events, that was the religion of Shem, that the hole of the pit out of which men would have us believe that the Israelite religion and Christianity were digged. By what law but a supernatural could such results from such ancestry be produced?

II.—SUPERNATURAL.

Is the God of the Bible a natural product of Shemite tendency, or is the religion of the Bible a supernatural gift to man? This is really the question before us, and I do not ask you to decide the question yet, for I have scarcely touched the mountain of proof. I wish you to study the development of this religion and to tell then, if you can, whence it came. There are great moral problems connected with the Old Testament history on which I will but touch to-day; but I would ask you to look at the biblical story—the history of the development of this biblical religion, as corroborated by all other history that touches the subject. If the Bible is not a true history of the Jews, it certainly seems wonderful that they should guard for thousands of years as dearer than life itself, a mass of documents which, if untrue, are full of most libellous charges against them as a people.

Now, to be brief, what do we find? 1. We find first of all in the Bible, preserved by the Jews, a connected account of a mass of primitive thought held in fragments by all nations whose traditions we can trace to their source, viz., an account of creation by a one holy living God; the creation of man pure; his fall into sin; the consequent ruin of the race, and punish-

ment by means of a flood, destroying all mankind excepting one family; the division of men into three great branches; the confusing of languages; and the wide distribution of the human race. Then, out of the Shem family, when the people had on the whole become corrupt in their worship, out of a remnant who still retained a knowledge of the primitive God, Abraham was led 2000 B.C. to leave his home and people in Ur of the Chaldees; he came to the land of Canaan, untainted of the awful idolatry of his people. His grand-child Jacob, with children and grand-children, removed to Egypt, where Joseph, one of Jacob's sons, had become Prime Minister. In a time of famine this Joseph, with true Shemite-Shylock tact, buys all the land, cattle, and persons of the Egyptians as the property of the king, in return for food which the Government had laid up in store. Egyptian documents tell how this slavery became galling to the Egyptians; they rose in rebellion, swept away the ruling dynasty, and a king arose "who knew not Joseph," that is, looked upon him and his people as enemies of the Egyptian people. This dynasty enslaved them in bitter bondage for centuries. At length one of their number, Moses, who was taught in all the learning of Egypt, managed to lead the slaves out of the country in a mass of several millions. For forty years they wandered about before settling down in Canaan. Moses elaborates a code of laws and a ritual. He borrows one or two expressive forms of worship from the Egyptian cult, but strange to say, not a religious idea, not one of the idols; nothing of the Egyptian religious development is found in the teachings of the Pentateuch, or in the laws bearing the name of Moses.

But the people are prone to idolatry, and when Moses is absent for a little, they make a golden calf—an Egyptian god—and worship it, and are punished when Moses returns. Again, as they come to the land of Canaan, they find their relatives, Moab and Ammon, already worshipping the Chaldean Baal of

filth. Forthwith the people are caught in the same snare, and again are punished by the death of thousands. They enter the land of Canaan about 1400 B.C.; for about 400 years they are ruled by Judges. Between the worshippers of Baal on east and west, and with the remnants left within, they are constantly falling into the same idolatry and immorality, and are as often punished by some neighbouring nation oppressing them. They repent and turn from their idolatry, and again have prosperity. About 1000 B.C. they choose a king who unites their strength; and the third, Solomon, raises the nation to its height of glory and strength. But even he imports into Jerusalem, with heathen wives, also the vile worship of Ashtaroath (Istar), the unchaste god of Chaldea, as well as the gods of Egypt. In a little while a part of the nation becomes so utterly rotten with the sinful worship of Baal, that ten tribes out of the twelve are swept away, and vanish forever from history. The other part, with Jerusalem for its centre, was only a very little better, and was constantly warned by prophets of coming danger. Eventually, in about 600 B.C., they too are overthrown by the king of the Chaldeans, the home of the gods they had turned to worship. The princes were slain, the best of the people were carried captive to Assyria, and a remnant fled to Egypt. Palestine was desolate. The temple of magnificent fame was burnt and Jerusalem in heaps of ruins. For fifty years they have their fill of the sights of a land given to idolatry and lust. Then the Zoroastrian, Cyrus, comes from the East, overthrows Assyria, and Belshazzar, king of the Chaldeans, is slain. The gods of the Chaldeans fall before the monotheist Aryan conquerors; and the Medo-Persian rulers find in the Jews a people worshipping God essentially as they themselves did. They befriend the captive Jews, who, by the rivers of Babylon, wept for the home and the worship of their fathers. At last, after seventy years of captivity, Cyrus allows them to return, and fits out

an expedition of those willing to go. And now the Jews come back to Jerusalem, rebuild the temple, cured forever of idolatry, and looking with clearer hopes for a coming great Deliverer.

All this time the Bible was being formed by Chronicles of Kings, by an Epic of Job from elsewhere, by songs from David and others, by proverbs from Solomon, by terrible denunciations of prophets, by men foretelling things to come. But amid it all, during the 1,000 years of growth of the Bible, with no human control over its development, we find, amid all the vagaries of the people, a constant, true development of the first idea of a holy God, helping a repentant people, denouncing and punishing sin, providing an atonement for guilt, preparing a way of salvation for all the world. This is all clearly developed in the Bible, without a single stain of idolatrous thought, without a trace of the usual human development in the religious teachings of all other lands. But the people themselves were unconscious of the development going on, blind to the real end in view. They were looking ever for a Saviour to bring them salvation, but they thought of a political salvation; and when the Peerless Man appeared among them, born among Shemites, but with no Shemite narrow coarseness about him; when he showed himself a true "son of man," a Saviour for the race, and not for the Jews only, Shemite blood once more showed itself, and as they had killed the prophets who taught them to worship God in olden times, so now they reject and crucify the Christ. In a short time they are scattered to the four winds, become extinct as a nation, but linger on to-day in scattered remnants in every land, a bye-word among all people, a living unanswerable argument for the truth of the Bible story.

Is it not clear that the Jews in themselves were no better than other Shemites, with a constant tendency to idolatry; that this doctrinal development down to Christ was no natural one,

while the development in character was often precisely the same as in other nations; and that resultant Christianity was no natural product, but the outcome of divine help?

III.—DIVINE, UNIVERSAL.

For 400 years before Jesus appeared, no prophet had arisen in Israel. The people had been completely cured of idolatry, and had become even fanatically wedded to the form and name of their religious inheritance. But the natural downward tendency was at work. Religion had become a sterile form, God was felt to be far away, morality was confined to the very few. The expectation of a succouring Messiah became more intense as the national collapse became more humanly certain. A few only had some indefinite notions of spiritual help in the promised Deliverer. From contemptible Nazareth, a mountain village of Galilee, there came down to Jerusalem a poor despised carpenter's son, without prestige, without patronage, without the learning of the schools. He went about doing good. He rebuked wrong and denounced in scathing terms all hypocrisy. He showed a marvellous sympathy for suffering, sinful man. He talked of man's Heavenly Father, and taught men how to be morally, spiritually one with him. For about three years he toiled incessantly, was then nailed to a cross and lifted up, and by that lifting-up he now draws all men unto himself. He told his few followers, as poor and humble as himself, to go into all the world, and conquer all nations—not politically but morally.

His followers were despised, persecuted, slain. But they multiplied, "the blood of the martyrs was the seed of the church," and people said, "How these Christians love one another!" For two hundred years the church was pure in doctrine, in moral life and influence, steadily growing in moral power. Alien practices gradually crept in, and with in—

crease of external power early simplicity was threatened; eventually nominal Christianity sat on the throne of the Cæsars, controlling the civilized world.

To be true to history, the student must learn to distinguish, in subsequent development, between the work of Christianity as such, and the work of the Church, or of men in the name of Christianity, while they ignored the teachings of Christ. Monasticism was borrowed from the east, and asceticism became an enormous factor. At times it did good work, when darkness, intellectual and moral, prevailed; but monasticism is not Christianity. Mature Christianity outgrows it.

One strong man stands out in those early days (354-432 A. D.) as representative of two separate tendencies, in the future development of which he had very much to do. From Augustine, the eloquent Bishop of Hippo, may be traced the ecclesiastical development which made the church into a vast and powerful hierarchy, whose network held together the tribes and nations when Imperial bonds were loosened, and tamed the savage barbarians of Europe into milder moods. But Christianity is not ecclesiasticism, and as she matures, the church becomes more and more an organized Brotherhood, in which no man lords it over God's heritage, but where mutual love is universal Master. From Augustine also may be traced a line of dogmatic development, a cast-iron framework of doctrine whose gaunt skeleton-like appearance seemed to require strong faith indeed to receive it. But those iron dogmas seemed to breed an iron race amid the crags and glens of Scotland, just when they were needed, to stand for a century in the Thermopylæ of the world's liberty, and beat back from modern progress the threatening doom of mediæval relapse, and thus to make Britain the vanguard and leader of freedom. But Christianity is not dogma, least of all, harsh dogma. Christianity has doctrinal teaching, the stout framework of her organism,

but over and above it, beautifying and hiding it, if you please, the flesh and sinews of moral life and holy deeds; within and through it all, the divine soul of hearty love to God and man. Thus the sons of toil need no monastic asceticism to rise to the highest moral standard; the simplest of earth's sons need no splendid ritual or ecclesiastical machinery to receive a fitness for and a title to a spiritual and eternal inheritance; and the most unlearned and childish among men, regardless of profound study of the wise, may become wise towards God and know a Saviour whom they simply accept.

And it is this most un-Shemite of all religions, brought to us by the hands of the children of Shem,—this simple story of God's love to man, of man's answering love to God, and out-flowing of love from man to man—which wherever accepted and followed, re-makes the individual, the society, the state, the world. The simple secret of all is, that it is the way back to man's normal place in the universe, the proper harmony and development of human powers, the legitimate outworking of the original constitution with which the Creator endowed him. A secret made plain by a revelation from God to man.

To understand this hypothesis of Christianity, this belief in a revelation from God to man, and to trace its development in the Bible, we must bear in mind several cardinal points. One of these is the fact of man's original creation, or the original idea in his creation, in the image of God so far as his intellectual, moral and spiritual nature are concerned. Another is the essential freedom of man's will, without which morality would be impossible. Another is the disharmony between God and man, the fact of man's sin, which according to the plan of the universe, according to the framework of the principles of justice and truth, must entail punishment, banishment from a holy God. And then the most difficult point of all: if God in love wills to save sinful man, he must do it while man's freedom and

all that he can call his own are left perfectly in his own control, for if salvation be by force or by emasculating humanity, it will be no salvation at all—rather a degradation.

And so we find all through the Old Testament a marvellous blending of human weakness and divine power, a continual assertion of the sovereignty of God over man *de jure*, the absolute dependence of man upon God for every good, and yet the independence of man's choice—he can always damn himself if he will. At times, where men yield to the divine influence and guidance, human powers transcend themselves and become the mouth-piece of the Eternal; grand types of character are developed or described, and still grander types are promised in future days. But when Old Testament days have passed by, the law, our schoolmaster, having taught the needed lesson, the perfect man appears. In Christ we find humanity, but free from all human flaw; we find in him the divine voice unhindered by human passion, untainted by human sin. He is the Word of God. The apostles living so near the source, reflect the light of their risen Lord, as none after them have done. The Church struggles now after his likeness. Humanity sighs still after the higher type; but with divine help man's struggles are now on a higher plane, in a brighter light, with the nobler ideal of a realized fact—an actual perfect historical example for all human endeavor.

The Bible is no mere compilation of fast and final ethics, which men must do or die, but a continual training of men from present possibilities to higher moral sympathies and purer deeds. What is at one time perfectly allowable and is overlooked, at another time with advancing light in the conscience becomes immoral, sin. For instance, in Patriarchal times polygamy was allowed in deference to a crude stage of human progress, but the Bible regulates it among the early Israelites in such a way as to regulate it eventually out of existence, as men

advanced still further. So that at the time of Christ they were already prepared for his enunciation of an advanced marriage law, which after all was nothing more than God's original idea, one man and one woman making one union for life. And wherever Christ's teachings prevail, the old ethics of polygamy, in the intenser light of the gospel, become as the darkness of moral crime.

So with slavery. It is not forbidden in the Bible, but is so regulated as to be first denuded of its horrors, and then to cease altogether. Not many years ago Britain purchased the freedom of her slaves, and only lately the last great Christian nation has washed her hands of what had come to be in the whiter light of Christ's influence, the blackness of Satanic wrong.

The same with war. Soldiers are not commanded to lay down their arms. Nations are not commanded never to draw the sword. But war was regulated, and principles were introduced, which have made the history of modern war a very different thing from that of ancient or heathen struggles. War is not yet regulated out of existence, but the beginning of the end has come. As nations become Christian in character as well as in name, the arbitration of friendly consultation will take the place of arbitration by the sword. The leaven is already working, and will work on, until men "beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

And so all the way through, a continuous education of man back to primitive purity, up to higher things. The aim of God's revelation is to bring about a harmony between God and man, to infuse into man the higher nature of God, to make man love as truly as "God is Love." All through the Christian centuries there are continued in unbroken succession, splendid examples of organized and fruitful charity. And to-day the examples are beyond all compute. In the one city of London alone there

are more than 400 different societies, organized and active in ameliorating the woes of suffering humanity and in bringing benefit to the needy at home and abroad. The various missionary societies alone expend over \$10,000,000 gold every year to try to do good, while the Bible and Tract and other societies expend other millions, with no thought of return other than the consciousness of doing good to strangers. And yet we are far from the standard. Christian nations so-called are as yet only in the a-b-c of the Christian religion as nations. The Christian ideal is still far far above us, while many of our national acts are far from Christ-like.

The Bible gives no ecclesiastical system or cast-iron rites and ceremonies as universal and perpetual essentials to human salvation and progress. Rites and ceremonies have their place, and in olden days especially were of service before the great salvation appeared. With the introduction of the consciousness of sin came also the consciousness of the need of sacrifice. This became a universal cry for an atonement. Men turned to human sacrifices. Abraham was taught by an object lesson, in the matter of Isaac, that God required no human blood on altars dedicated to him : that the blood of animals was sufficient until the true sacrifice should appear. But the idea of sacrifice, of atonement, was continued, regulated, turned into a vast and complicated series of object lessons to teach men how to understand him who came to be "the propitiation for our sins, and not for ours only, but for the whole world," of whose great sacrifice and atonement all these were typical.

Indeed the Old Testament can be understood only in the light of the New, and the New Testament is made more clear and more tangible as illustrated by the Old. The gorgeous temple, the splendid robes, the imposing ritual, the smoking offerings, the bleeding victims, the ascending incense, the sacrificial altar, the furniture of the holy place, the veil, the ark of

the covenant, the mercy seat, the light of the Shekinah, one and all, and much more besides, combined to show forth to man the inexpressible many-sidedness of Christ, and the inexhaustible wealth of blessing resulting from his life and work, and then they passed away forever. Without them man could not have been educated into an understanding of a fraction of that which has now been made clear in Christ Jesus. And even long before the great fulfillment came, the Israelites were taught that there was a something much higher than all ritual and all sacrifice of beasts: "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering: the sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise." "To obey is better than sacrifice, etc." But if you take from Christianity its teaching of Christ's atonement for sin, its moral code may for a time educate men who have accepted Christian civilization, but it is no longer a moral power to regenerate the low and the heathen—its Evangel is dead.

All through the Old Testament an unseen hand has been leading man, and the voice of God reiterated in various ways, ever was "Be ye holy for I am holy." But in Christ Jesus the hand that leads becomes visible, the voice sounds much nearer and more capable of being followed: "Be ye holy *as* I am holy," giving us a pattern that we should follow in his steps, and humanity will never be capable of more than that.

Thus Christianity has its roots in the primitive faith; its trunk extends through all the ages down to Christ, its branches now expand with every advance of man and into all lands; its fruits are fruits of human progress, and its very leaves are for the healing of nations. Whatever land it touches, it kindles into life, civilization, and upward hopeful progress.

It seems perhaps strange to have discoursed on comparative religions and to have left out Mohammedanism, one of the

great religions of the day. Mohammed lived about 600 B.C., founded a religion of one God, with himself as his prophet. He propagated his religion by the Koran and the sword. He lived amongst a people who could not be governed by mildness, but only by the inviolable restraints of bit and bridle, who wanted a religion that would give them liberal allowances both in this world and the next. "They took to Mohammedanism because it solved the problem and showed them how they could please God by pleasing themselves. They enlarged their inheritance in heaven by conquering a broader heritage on earth, and took the Kingdom of heaven by pillage and slaughter."¹ But the fact is, Mohammedanism is such a bastard anachronism, such a mixture of Judaism, false Christianity and paganism as to present another standing evidence of human inability to furnish a supply for man's religious need, and of the unprogressiveness of Shemite nature. The following paragraphs from Dr. Marcus Dods' "Mohammed, Buddha and Christ" put the matter into a nutshell. I would recommend the above work as well worthy of perusal by any one who wishes to inform himself more fully of these three rival religions of modern days:—

The reforms of Mohammed, such as the restriction of polygamy, were good and useful for his own time and place, but by making them final, he has prevented further progress, consecrated immorality, and permanently established half-measures. What were restrictions to his Arabs would have been license to other men.² "Considered as delivered only to pagan Arabs, the religious, moral, and civil precepts of the Koran are admirable. The error of their author was in delivering them to

¹Dr. Dods.

²"When Islam penetrates to countries lower in the scale of humanity than were the Arabs of Mohammed's day, it suffices to elevate them to that level. But it does so at a tremendous cost. It reproduces in its new converts the characteristics of its first—their impenetrable self-esteem, their unintelligent scorn, and blind hatred of all other creeds. And thus the capacity for all other advance is destroyed."—Osborn's *Islam under the Arabs*, p. 98.

others besides pagan Arabs," and in giving to temporary expedients a sanction which has erected them into permanent laws. A writer who has studied the matter with the insight of a widely-informed historian, says: "The temporary and partial reform effected by Islam has proved the surest obstacle to fuller and more permanent reform. A Mahometan nation accepts a certain amount of truth, receives a certain amount of civilization, practises a certain amount of toleration. But all these are so many obstacles to the acceptance of truth, civilization, and toleration in their perfect shape."¹

In plain terms, Mohammed was an ignorant man—a man so ignorant that he did not know his own ignorance. Knowing nothing of the government, policy, or law of Rome, to which all the civilized world has paid its tribute of respect, he presumed that the code of Justinian ought to be superseded by the fragmentary ideas he had jotted down on palm-leaves and mutton bones and thrown higgledy-piggledy into a chest. Knowing nothing of Christianity, and never having even read the canonical Gospels, he imagined he had more to say for the world's good than had fallen from the lips and shone from the life of Jesus Christ. Had his religion preceded Christianity, or had he never enjoyed the means of informing himself regarding it, some apology might have been devised for his extreme presumption in aspiring to the sovereignty of the world in things civil and spiritual. Nay, we will go further, and say that had Mohammed preceded Christianity, or had he not proclaimed his own religion as final, it might have been a blessing of the most extensive kind to the world. Doctrinally and morally it is a half-way house between heathenism and Christianity, but practically it can never serve as such, because it claims to be itself an advance upon Christianity, and final. It is this claim that has choked it throughout. The dead hand of the short-sighted author of the Koran is on the throat of every Mohammedan nation. And it is this claim which stultifies it in the view of any one who has studied other religions. It bears the marks of immaturity on every part of it. It proves itself to be a religion only for the childhood of a race, by its minute prescriptions, its detailed

¹Freeman's *Lectures*, p. 51.

precepts, its observance, its appeals to fear. It does not even recognise that there is a higher religion, that the only true religion is a religion of liberty and of the spirit.

Here is the judgment of one who has spent a large part of his life among Mohammedans, and seven years of it in a careful study of their history.

“There are to be found,” he says, “in Mohammedan history all the elements of greatness—faith, courage, endurance, self-sacrifice. But enclosed within the narrow walls of a rude theology, and a barbarous polity, from which the capacity to grow and the liberty to modify have been sternly cut off, they work no deliverance upon the earth. They are strong only for destruction. When that work is over, they either prey upon each other, or beat themselves to death against the bars of their own prison-house. No permanent dwelling-place can be erected on a foundation of sand; and no durable or humanising polity upon a foundation of fatalism, despotism, polygamy, and slavery. When Muhammadan states cease to be racked by revolutions, they succumb to the poison diffused by a corrupt moral atmosphere. A Durwesh, ejaculating ‘Allah!’ and revolving in a series of rapid gyrations until he drops senseless, is an exact image of the course of their history.”¹

Thus it is seen that the power of Islam is in destroying life and hindering progress, while that of Christ is in infusing hope, life, and the impulses of infinite advance.

“So while the world rolls on from change to change,
And realms of thought expand,
Islam law stands without expanse or range,
Stiff as a dead man’s hand;
While as the life-blood fills the growing form,
The spirit Christ has shed
Flows thro’ the ripening ages fresh and warm
More felt than heard or read.”

¹Osborn’s *Islam under the Arabs*, pp. 94, 95.

LECTURE VI.

CHRISTIANITY AND MORALITY :

THE PRACTICAL TEST.

Sir Harry S. Parkes, K.C.B., G.C.M.G., H.B.M.'s Minister, who presided on the occasion of the delivery of the lecture, made the following remarks :—

LADIES AND GENTLEMEN :

In taking the chair at this meeting, little devolves upon me in the way of remark. I have only to remind you that being the closing lecture of the series, it will bring to a practical issue and form the culminating point of all that we have hitherto heard. I have no knowledge of how our respected friend Mr. Eby will treat his subject, but the title of the lecture—"Christianity and Morality : The Practical Test"—sufficiently declares its object. I do not doubt that he will demonstrate the power of Christianity to develop the highest morality, and the claim of that religion to our attention in this respect is chiefly founded, it appears to me, upon its being a religion of love. Of love to the Creator and Ruler of the universe, not so much on account of His boundless power as because He first loved us ; of love which draws man to man and therefore gives the fullest scope and best direction to life, and which, by stimulating self-restraint and self-abnegation, subdues the selfish nature of man, and furnishes the purest motives for the exercise of charity and virtue.

An eminent Japanese writer has lately well observed that morality and mental culture are as the two wheels of a cart, but



that no cart can run with only one of those wheels ; and he has added that it is impossible that philanthropy, faith, fidelity, and filial piety can be satisfactorily promoted by the morality of scepticism, however much science may advance and civilisation may progress. Yes, man not only wants science and intellectual culture, but he needs religion also—a religion which will expand all the generous impulses of his heart towards his country and his fellow man, while it will also raise him above the present life and endow him with communion with his God, and with bright hopes for that eternal future, the fear of which or the trust in which is sometimes present to the minds of us all.

Surely the morality which possesses these lofty aims is the best qualification for a good citizen, and as it raises the character of the individual, so it is as certainly calculated to raise the character of a nation, and to promote its moral strength, its material welfare, and its political advancement.

THE LECTURE.

We are living in a practical age. This is no era for dreamers. Life is earnest and was never more earnest than now. Humanity must move on; the age of stagnation is doomed. Shall humanity move upwards or downwards,—grow better or worse? Science will grow inevitably,—will become clearer, profounder, broader, and open to man avenues for intellectual progress; but it is not the prerogative of science as such to form human character and regulate men's lives. Science alone cannot produce virtue or give mankind a noble ideal, with moral power to pursue it. No true scientist claims this as his function.

We have seen that all the great religions of the world aimed at moral results. Succeeded measurably for a time, succeeded so far because of the truth that was in them. But their moral power was transient. More and more religion sank into formality, superstition, folly and immorality, and ministered to the corruption, rather than the elevation of man. Weakness and political ruin followed. This failure was ever due to error, to defects, which, developed on the one hand, overlaid and hid the truth from the multitude, who were then deluded by dark superstition; or on the other hand these errors and defects, exposed and refuted by the learned, when rejected carried away with them also all the benediction of their modicum of truth; and learning, ever skillful in destroying moral sanctions, ever failing to produce moral power, accelerated, rather than retarded, public ruin.

If we glance over the history of the world, we will find that the round of experience has ever been as follows :—

1. A religion which wins the confidence of the people, and holds them for a time in check, becomes the foundation of a nation's life.

2. An advance of the people in learning, arts, commerce, civilization, is accompanied by a corresponding decay in religious purity.

3. Religion loses her moral hold, and leads the multitude by superstition, priestcraft and vice.

4. The learned are estranged from the religion, and make an effort to preserve morality.

5. But this morality of the schools is above the multitude, not understood by them, not intended for them, holds them not, impels them not, and so fails of any practical fruit, beyond a few individual cases.

6. Every moral revival in a people has been a religious one.

7. All religions in the world, with the exception of Christianity, seem to have outlived their usefulness, and to have proved themselves incapable of leading mankind to a true and satisfactory goal. This practical age must hand them over to the antiquarian and look elsewhere for a moral guide.

In tracing the history of Christianity, we are met with almost similar facts. First a moral power over men, then an overlaying of the truth with error, perversion of truth into falsehood, decay of moral power, superstition, immorality, ruin. The human tendency being ever the same, there results ever an inevitable evolution of greater moral evil, when uncontrolled by some commanding, impelling moral power. But there is this difference between Christianity and all other religions. It *can* revive. Its corruptions and superstitions and errors are not of its nature, do not spring from within, but are imposed from without, so that whenever the original form is brought forth, it is found not only to meet every want of the human heart, but to

hold before the most advanced a still unreached goal of higher good, to evince a power to control the whole man, without emasculating a single faculty, to open up before mankind ever unexplored vistas of future progress and hope. In the history of Christendom too, the habit of the learned has often been to emulate the ancient and the heathen; to ignore the facts of Christian truth while rejecting accumulations of errors, and to build up a moral system based on what was known of science and the deductions of Philosophy. But always, as before, and elsewhere, in so far as these philosophico-moral systems lacked the religious element, in so far were they simple abortions—to be speedily buried—leaving philosophical, not moral, results behind them.

It is said that one of those moral collapses, a time of moral shipwreck which follows the loss of religious faith, is now coming upon the civilized world, and as usual the philosopher hastens to prescribe a remedy. We are told that the Christian religion is worn out; that there is no religion to replace it; that there is no need for evolved mature man of such a religion; that philosophy must supply the place. We may dismiss at once, as unworthy of a moment's thought, the Jesuitical proposition of Rénan, and many another political quack, viz., to retain religion, though untrue, as a discipline for the ignorant—an instrument by which the government shall control the people. The world has no place for exposed falsehood; if Christianity is a lie, let her die and be buried. Let not her corpse offend living men, nor her ghost frighten the untrained mind. Give us truth, though it increase our sorrow. But on the very face of it, such learning is branded with shame—is a step to the abyss of immorality. It boasts of having removed from morality the supposed sanctions of a true religion—makes the religion a lie; it has nothing to propose as a truth to replace it; it proposes to educate man on the basis of proved falsehood. It proclaims

to the world—"We have nothing better to offer you than morality based on immorality: let us sow falsehoods so as to reap truth." That may be very diplomatic, and accord well with the ethics of expediency, but it certainly will not commend itself to honesty and common sense. Vastly more honest, more commendable, even though not more successful, the action of those who, believing religion to be false, reject it, and finding morality necessary, try to find some other basis for it,—some honest ground for moral growth.

And so the question of the present day is very much like this: (1) All other religions have proved themselves inadequate, and must be abandoned by advancing man. (2) And now what shall regulate the world's morals for the coming age, Christianity as a religion or philosophy—a philosophy which claims to be founded on physical science, and to have its culmination in a moral system, and which shall regulate the world after the restraints and impulses of Religion are dead? And that is the question which Japan must ask and answer speedily.

Before proceeding to examine the question more minutely in the light of the latest developments of this philosophy, let us glance at its general aspects.¹ And first of all what is Philosophy, that she thus may remove religion and take her place in moulding character and controlling the actions of men? Science by research points out phenomena in their connection. Experience accumulates facts and figures. Sensations tell us of immediate effects, history of those more remote. Philosophy takes accumulated facts and puts them into a system and tries to explain their connection, origin, cause and probable result. But Philosophy can neither create, nor command, nor impel, nor rise above the level of the mind in which it was born, and the actual facts with which it deals. And it is precisely so with

¹ See also "Dogmatic Faith" by Garbut.

philosophical ethics. They may formulate and systematize certain experimental facts around an accepted hypothesis, but can create no higher ideal, give no upward impulse. On the other hand Christian ethics present a character far ahead of realized facts, commanding men in love, impelling men with help, leading men with power to realize and grasp a high and as yet unattained ideal.

Philosophy is mechanical, speculative, purely a matter of intellect. Philosophical ethics, a pure mathematical calculation. Christian ethics is a matter of intellect also; but that which is light in the intellect gives warmth to the heart, gives sympathy and life, opens to man eternal hopes, furnishes him with elevating aims—a productive power.

Philosophical ethics are deductive: *i.e.*, lay down some hypothesis—make facts agree with that hypothesis, and then trim a moral system out of experience to fit into the assumed theory, though it be but an uncertain hypothesis. This method is not exactly Baconian—is rather scholastic—but it is the method of ancient and modern manufacturers of philosophical morality. Christian ethics are inductive—gather facts of nature, facts of mind, facts of history, facts of a well-certified revelation—and on this foundation of certainty, regardless of hypotheses, build a system of well-ordered living.

Philosophical ethics know no instrument higher than the human mind, no authority higher than selfishness or expediency or the state; though in modern times, with the help of Christianity, they can think the thought of humanity as a whole. Christian ethics point us at once to a higher overruling Intelligence, the Infinite Father whose love observes the acts of his human children, a consciousness of which, bringing men nearer the one centre of moral power, brings them nearer together as brethren.

Philosophical speculation begins in mist, continues in

clouds, and ends in darkness and loss. And so speculative ethics go in a perpetual misty round with no aim, no control, no light, and have always ended in darkness and folly. Christian ethics begin in blessing, increase in fullness of joyous fruition, flow on and on unhindered of death. The question is whether philosophical ethics as such, or Christian ethics as such, will be of the most practical use to the world of humanity of the present day.

Another question arises. Has Philosophy ever before proposed to do away with religious sanctions, and replace them by philosophical? And the answer is, "Yes! times without number, through all the ages." Then again,—has she ever succeeded in producing a regulative system that was of general practical use in developing a higher type of man? And the answer is, "No, *never, never.*" And now may it not be legitimate to doubt whether that which has notably and perpetually failed for thousands of years, is calculated to be a success in these modern days of mighty impulses and throbbing political life?

But it may be urged, modern Philosophy is more advanced than the ancient, the philosophical ethics of scientific to-day are far in advance of those of olden days. Let us glance along the line.

It will not be necessary for me to delay long with the philosophies of the East. Confucianism, though it contains much that is true, and much that is morally noble, gives no universal ideal, and as a whole can be retained only by a fossilized humanity; it is incapable of lifting men to the levels of peoples now existing in many lands. The Philosophy of Laotze was in some respects higher than that of Confucius. He taught, for instance, that men should return good for evil. "What," exclaimed Confucius when he heard it, "what does he mean? How then shall we treat those who do good to us?" showing how far Confucius stood below the morality of Christ. But Laotze's philosophy

went down in darkness and superstition. The philosophy of Buddha, for Buddhism was at first more a philosophy than a religion—a philosophy evolved out of disgust of life and existence—has proved itself a moral failure. And the same is true of the philosophies of India. Let us rather look at the long line of the progenitors of modern European speculation. We trace in history some outlines of the greatness of old empires, and spell out their thinkings to-day in old documents of clay and stone, in pyramid and temple and sphinx, and we wonder that out of so much greatness so very little should have been bequeathed to humanity. We have next to nothing from them. There met, however, several lines of intellectual thought and focused upon Greece, when Greece was developing under sunny skies and smiling seas, fed by commerce with men of every hue and race. Upon this favored spot the noble-natured Aryan brought to grand intellectual fruition thoughts that had been crude but growing for centuries, flowing in single streams in less systematic, less practical minds. Strange forces seemed to unite and produce a remarkable race. They tell us that¹ “the average ability of the Athenian race is, on the lowest possible estimate, very nearly two grades higher than our own—that is, about as much as our (the European) race is above the African negro.” And now why did not this race go on and possess the world? Why not go on and evolve a still higher type? There are no greater names in history than those famous Greeks, who after 2000 years still teach us mathematics, poetry, oratory, sculpture, philosophy. Those master minds that opened the way for all modern intellectual progress. And among all those famous Greeks, no names stand higher than those fathers of philosophy, who, versed in all the science of the times, cleared the mind of fantastic images of false divinities, and gave birth to

¹ Galton.

philosophical morality. Greece, 500 B.C., was in some respects like Japan of to-day, in a state of political and intellectual transition. An old aristocracy had lost control, and the people were about to take larger part in ruling the nation. Sophists, political lecturers, sprang up everywhere, and the people were harangued on all sorts of economical, political, national principles. A strange race were these sophists, and their race is not dead. Philosophy had been growing. Ethics were scarcely a system. But in great Socrates the moral consciousness awoke to life, and spoke awakening words to the youth of his nation. His moral teaching was based upon reason and knowledge. "Know thyself" and act accordingly. He insisted on facts relating to self and to man as part of a society; reason was to recognize *truth* and love it. Morality was truth in practice. He hated shams as Carlyle did, and urged men to be true. He rose through the argument of design to a God, and from his moral consciousness to an idea of immortality. He was best, wisest, most just of all the Greeks. And yet his morality was simply a philosophical expression of the highest type of a Greek of that time. He has no consciousness of humanity as such. He is unconscious of the impurity of a state where harlots were more honorable than wives; he visits and advises a courtesan in the best way to catch men; he rudely sends away wife and children who come for a last good-bye, and has no word for them in his last famous speech on immortality, and in the hands of his followers his excellencies soon develop into defects. The same facts are true of Plato, who develops the idea of beauty and harmony and order in the world. The beautiful was god-like; good was equivalent to pleasure; virtue, that which produced pleasure. He unfolds ideas of a state morality, and dwells on the life of the citizen. But he knows nothing of individual moral purity; his ideal state is one in which there shall be a community-life, no woman married to

any particular man, the children to be the property of the nation. He rises not above the polished low-lived Greek. Aristotle seems to rise a step higher. He teaches that the highest good is perfect well-being, virtue the means to reach it. His ideal is simply Greek national life. A State in which slaves were necessary and other nations of no account. He has no idea of humanity, of the sacredness of marriage and home; no conception of love, no feeling of sin to be cured. These are the highest specimens of pure philosophical moralists, showing the workings of the moral apparatus in the human mind, but without its needed supply of truth-material. Vast numbers of teachers and modified teachings appeared afterwards, but degenerated speedily. Roman moral teaching was borrowed from Greece. All this moral teaching of the philosophers was produced in Greece's golden days. Did they take a single step towards winning the world from vice and misery? Not one. Did they effect a moral renovation in their immoral people, and were they a regulative power over the passions of men? Not the slightest. They had no Divine authority. They failed. These Greeks should have gone on and taught the world and won the homage of universal mind.¹ They were highest in products of understanding, fairest of all men in form, cleverest in art, and yet in spite of majestic genius, of science and philosophy and ethics; in spite of Socrates, Plato, Aristotle and many other great men, they speedily sank, becoming servile and sensual, intolerant and fierce, all society a perfectly indescribable sink of immorality. All history from that day to this proclaims and reiterates that all laws, the very best that highest wisdom can devise, are absolutely useless, null, void, if they have not a sanction behind them, that is a something that will insist on those laws being followed. And so the purest moral law that

¹ See also Reynolds, "Supernatural in Nature."

could be devised would be completely powerless for good without the consciousness of a Moral Governor behind them, whose will they represented, and who claimed obedience and punished disobedience.

Time would fail me to tell, and patience would fail you to hear, the long story of the successors of these men through the ages of degenerate Christianity, and in the later days of skepticism, down to the present day. The story is the same invariable tale of intellectual effort and moral failure.

And to-day the culmination of all meets in the latest ethical teachings of pagan thought, ostensibly founded on modern science, but really on a hypothesis, stretched into regions beyond all scientific proof. The ethics of Herbert Spencer claim to be a substitute for Christianity as a regulative system.¹ The question before us now is this:—Has Mr. Spencer found that which philosophers have sought in vain for thousands of years, with not a single instance of success? Has he produced a system of morality that will be of the least practical use for humanity? Will Mr. Spencer supplant the “Man of Sorrows” as a healer of this world’s woes? Will this London Philosopher supersede the Prophet of Nazareth as leader of human hearts? Will he surpass the carpenter’s son in building up men and nations into lasting greatness? The question before the intellectual world just now, and before educated Japan is, which will you have—Spencer, or Christ? I use Mr. Spencer’s name here because he is formulating in his philosophy and ethics the scientific-paganism of modern tendencies. And I answer him here at length because of the honor accorded him in this land, and because while discussing his ethical teaching I can bring out the ethics of Christ by comparison and contrast. Before I am done I think you will see that Mr. Spencer’s ethics

¹ See introduction to “Data of Ethics.”

teach no morality at all, are lower indeed than those of Socrates, the Greek of 2000 years ago, with the addition of some bones taken from Christian teaching, robbed of all life, however, and rendered useless in their new setting.

Mr. Spencer begins by taking for granted that the Christian religion is failing as a moral power, is being removed from men's beliefs as unscientific. Now this may be true of a certain set of so-called scientists, whose minds are narrowed by their special sphere, and true of some who take their dictum as infallible truth. But that it is true in any general sense of the word, is like much else that Mr. Spencer retails, negatived by simple historical facts. The fact is that Christianity is co-extensive with modern civilization. Where civilization goes, Christianity goes and flourishes. Where Christianity goes, civilization goes and flourishes. The best intellects in all branches of science are still Christian. The masses are more Christian than they ever were in the world's history, the converts to Christianity are more numerous and more satisfactory than ever before. Where wrongs are being righted, Christian sympathy is always at the bottom of the movement.

But if the gospel of blind force, as preached by Spencer, Tyndal and others, prevails over the minds of men, of course Christianity must cease, and Mr. Spencer does well to attempt to formulate a new regulative system of morals. How has he succeeded?

Mr. Spencer's references to "Ethics as they are,"¹ "supernatural Ethics" and "Ethics currently conceived," I take to refer to the teachings of Christianity, which lies at the bottom of morals in civilized lands. I should suppose that a great philosopher like Mr. Spencer, in dealing with majestic wide-reaching themes such as these, would cope with what he

¹Data of Ethics, see Introduction and Chap. I.

conceived to be the fundamental principles of the system which he opposed, and not take his impressions from some crude Sunday-school teacher's simple statements to a child, the rough version of a parish beadle, or the mystic dreamings of an aborted ascetic. If he takes these partial, low, erroneous views as representing Christianity, he is unworthy of a higher philosophical place than that of a sophistical trickster; and if he claims to represent the principles of the Christian's Bible in his references to Christian Ethics, I charge him with persistent radical misrepresentation or lamentable ignorance of the teachings of Christ. Christianity is of course the chief trouble in the way of his system, and must be demolished by any means; but really one would like to see facts instead of fictions, arguments rather than the sneers of a suppressed loathing. To represent the relation of Ethics as they are and as they should be, he thus writes:¹ "If a Father, sternly enforcing numerous commands, some needful and some needless, adds to his severe control a behaviour wholly unsympathetic—if his children have to take their pleasures by stealth, or, when timidly looking up from their play, ever meet a cold glance or more frequently a frown, his government will inevitably be disliked, if not hated; and the aim will be to evade it as much as possible." Now I ask any man if that is a fair representation of Christ's moral control? No man could honestly give that as a statement of the influence of the teaching of a personal God in the world, who had any adequate conception of character behind external acts; of the need of discipline to develop that character; of the love behind the discipline which, though sometimes hid, kindles in the disciplined heart the life-impulses of all that is noble and pure and lasting. A father's kindest acts seem often harsh to a wayward lad; but if he were left to control his own discipline,

¹ *Data of Ethics*, p. vi.

what a wreck he would make of himself! The will of an all-wise Father God may sometimes seem harsh to wayward sinful man; but whenever man makes his own morality—what a perpetual wreck he makes of himself, all history shows only too sadly and well.

But Mr. Spencer has another picture: "Contrariwise, a father who, equally firm in maintaining restraints needful for the well-being of his children or the well-being of other persons, not only avoids needless restraints, but, giving his sanction to all legitimate gratifications and providing the means for them, looks at their gambols with an approving smile, can scarcely fail to gain an influence which, no less efficient for the time being, will also be permanently efficient."¹ This is supposed to represent the control of Mr. Spencer's system of morality. And although the idea of simply letting children have their own way so long as they don't hurt themselves or anybody else, is not a very lofty ideal certainly, yet I must protest that his morality does not go even that far, for it provides no father at all but a machine, no restraint, no sanction, but the ceaseless rounds of an automaton, which when it stops, stops forever. The impression conveyed to my mind by this Evolution-Philosophical Ethics may be illustrated by a story I read many years ago. A man dreamed that he was left alone with the care of a little child on his hands. Thinking a living mother, that required to be housed and fed, would bring along with her too many disadvantages, he decided on making a machine-mother, an automaton that would not eat his bread nor bother him with her tongue, but would be sufficient for all the purposes of the baby. So he got timber for bones, and cork for flesh, and wire for springs, and made a woman with lovely hair and smiling eyes, and bewitching mouth, and spotless neck, and arms that would

¹Ib. p. vii.

embrace, and a breast that would heave, and adjusting a bottle of milk in the place of the natural fountain for baby's supply, he admired the work of his hands and was sure, absolutely sure that baby would be delighted beyond bounds. So when all things were arranged, he brought the baby and laid it on the breast of the lovely mother, and the eyes smiled down, and the arms moved in embrace; the man thought it was a perfect success, when suddenly a yell that seemed beyond the power of baby lungs burst from that baby throat, and with frantic struggles the baby tried to get away from what it felt, without instruction, was no mother at all, and no substitute for one. And so when it is proposed to exchange the guidance and control and sympathy and life-giving love of the All-father for the machinery-ethics of blind force and matter, humanity protests as did that babe, against the whole business of fraud.

Mr. Spencer says that Christianity objects to natural ethics, exaggerates slight differences into antagonisms. Now that is not true of the Bible or of the Christianity I know anything about. I have been taught that natural morality, wherever true, is endorsed, perfected, completed, by the revelation of Christ. Only Mr. Spencer must remember that a good deal that he calls natural morality was both unknown and thought unnatural before the Bible came and furnished the world with these moral facts. Again he thinks that Christians will be offended because they find that the ethics of the evolution-philosophy and of science agree with those of the Christian religion.¹ O, bless your heart Mr. Spencer, don't be alarmed; we have no objection to your helping to show to the world that Christian morality—even the bones of it that you have picked—are all in perfect agreement with the most advanced science, actual or hypothetical. Only let me remind you that these principles of morality were current before science was born, and that if the

¹ Ibid. Introduction, p. 20, etc.

Bible had not provided the facts for you, and compelled people to show by their lives that these principles were true, your science and machinery would never have produced them. Your philosophy has produced no moral principle. I have no objection to your showing the scientific value of Christian moral truth, but I do object to your taking the fruit from off the living tree on which it grew, and tying it on the dry machinery of your evolution-philosophy, and claiming that as the true ripening power.

And this brings us to the test of the system as a whole. As in all other philosophical ethical systems, Mr. Spencer starts out with a theory that must be assumed as true, and into the service of which all possible facts must be pressed and all other facts ignored. The theory is still the evolution of blind force and matter without a mind to guide it. Mr. Spencer is sublimely unconscious of unbridged chasms and impassable gulfs, which bar the progress of a scientific evolution theory, but with giant strides steps from peak to peak in nature, declaring with the voice of one who knows, that they were all evolved, and if science can't find any proofs of it—why never mind, so much the worse for the proofs. Professor Ewing, in the second lecture of this course, pointed out very clearly that even allowing the truth of the evolution theory within the range of physical science, it was subject to limits, and there were regions into which it did not enter. He allowed in the argument the evolution of life as thinkable, as possible perhaps, but when it came to the evolution of consciousness, he pointed out that Mr. Spencer's explanation or proof was a lamentable logical failure. The argument amounts to this; there were sensations, and sensations simple, and sensations complex, and then lo! there was consciousness. Every scientist of note or thinker that I have read endorses Mr. Ewing's statement. Your own sense, I think, will endorse it too; and I am not aware of any one that has done better than Mr. Spencer in accounting for the evolution of consciousness.

It is not for me to enter into the subject fully here, but the argument for the evolution of morality is equally a logical curiosity. The idea is this:¹ conduct is the adjustment of means to ends; good is success, bad means failure. He then brings out a beautiful succession of facts drawn from the researches of science, extending from molluscs up to the complicated arrangements of the political life of man. The lower were shown to serve the higher, but each to have certain ends to gain with certain means to obtain those ends;—as little fish seek for littler fish for food, and dart away from bigger fish that seek to eat them. The higher we ascend in the animal world, the more complicated the ends and the more complex the means, as when birds build nests, lay eggs, rear young. In the highest mammal of all, man, the ends are more complex, and in civilized man more complex still than in savage tribes. As aims in life become more complex and means to be adjusted more numerous, the adjustment of means to ends gradually—mark the word—gradually becomes moral. The end of man is to produce and enjoy pleasure, virtue is the adjustment of acts so as to have pleasure—“a surplus of agreeable feelings” are his words. And the supreme end of man is to find means to prolong his life.² Man is the highest mammal; the type of absolute good, of absolute morals, is a healthy mother giving suck to her healthy babe. The same mother compelling the same child a little later to study at times instead of perpetual play, or giving it an unpleasant medicine to save its life, is relatively right but wrong in a measure, because she inflicts a pain.³ Thus he brings you up within sight of morality, but where's the morality? All these acts were produced by evolving force. The substratum of evolution teaching is force—natural selection by the strongest; survival of the fittest. That

¹ “Data of Ethics,” Chap. iii. Good and Bad in Conduct, etc.

² *Ibid.*, p. 14, etc.

³ *Ibid.* Chap. xv. Absolute and Relative Ethics.

the strong may live, the weak must perish. Let the principle go on up into social life; man must oppress the woman: the strong man must oppress the weak; the strong nation must oppress the weaker nation and exterminate the useless races. "Hold," you say; "Mr. Spencer teaches just the opposite. No voice is stronger than his, no words more eloquent than his in depicting the horrid wrongs of weaker peoples oppressed by stronger, and his denunciations have an added fire when the oppressor bears the name of Christian." Very true; I am glad to say that Mr. Spencer's moral sense, though he ignores it in his philosophy, is stronger in practice than the logic of his mind. His moral theory has no logical basis for his sympathy. If it is true that all these things are evolved, then this Natural Selection still going on is the necessary grinding away of the evolution-machine, and why blame the strong for obeying evolution and ridding the world of the weak? Or look at it in another way. Mr. Spencer dwells on the moral inferiority of civilized men, in comparison with the honest, upright character of many weak oppressed savages, especially when the argument can be twisted into a fling against Christianity. Now, how does it come that in these evolved people such immorality abounds, while in unevolved tribes high morality is found? Doesn't it look as if morality were not a production of Evolution?

But Mr. Spencer's followers are more logical than he. Dr. Van Buren Denslow,¹ a practical American, believes in no half measures. He has come into this line under Mr. Spencer's guidance, and he believes in following up the lead to its normal logical conclusions. He tells us there is no moral difference between a lie and a truth. It is invariably the strong who require the weak to tell the truth, and always to promote some interest of the strong. "Theft is no real moral wrong. 'Thou

¹ Author of "Modern Thinkers."

shalt not steal' means only I will take care you don't steal from me. Laws against unchastity were framed by the strong to protect their own wives only. We assert that moral precepts are selfish maxims of the strong to maintain their power." Again Dr. Denslow continues: "The unphilosophical element in Herbert Spencer's scheme is its dogmatical assumption that there is a moral law, philosophically deducible by argument from the facts of nature. An ethical system which boils down into an exhortation to all men to promote their own interests has no ethical quality left in it; it pertains to the business of self-preservation and not of morals, since to have a moral quality, an act must raise the question,—Is it right? which mere attention to business does not raise, any more than the flight of birds, the falling of water, or the explosion of gases." That is the logical natural ethics of Spencer's evolution philosophy as propounded by his own disciple,—a mere business calculation without a moral element in it. It has no meaning for right and wrong,—they are simply phases of pleasure or pain. There is no place for good and true as such, no conception of sin or evil apart from mere pain. No place for meekness, love, humility: these are weaknesses only. In the struggle for existence, that carnivores may live, herbivores must die; that the lion's young may be reared, the young of the deer must be orphaned or eaten. And so that a Bonaparte may develop, a million men may be slaughtered. It is only an evolving struggle. Even though men's actions remain the same as those now called moral, morality is dead.¹ Men are only automata, externally mimicking the actions of moral beings. There is no guilt or innocence, no merit or demerit, no responsibility or conscience. No sin or righteousness. Remorse and shame fade away, punishment is mere self-defense. There is no justice in it; a mere struggle of the

¹ See also Bowne's "Studies in Theism."

strong against the weak. The so-called good man deserves no approval, and the bad man deserves no blame. Both are simply what their molecules make them.

Here is another of Mr. Spencer's pupils more logical than his master. A German, F. v. Hellwald,¹ insists that the struggle for existence and the right of the strong is the only basis for morality. There is neither freedom of soul nor absolute truth,—no absolute morality. The word morality, he says, should be banished from all scientific books; he calls all efforts to help the weak, to raise men to an ideal manhood—"Humanitäts-heuchelei," humanity-hypocrisy. And he declares that advanced philosophy must come to this. But how would it work practically? Prof. Tyndall throws light on the subject too. He says he would thus address the robber and ravisher: "You offend, because you cannot help offending, to the public detriment. We punish you, because we cannot help punishing you for the public good; we entertain no malice against you, but simply with a view to our own safety and purification, we are determined that you, and such as you, shall not enjoy liberty of evil action in our midst."² Thus no one is to blame, but those who prefer decent lives are stronger and rule the weaker. But reverse the majority. Let the robbers and ravishers and murderers be in the majority. They will rule, and may say to honest men: "We have no malice or hatred against you, but with a view to our safety and comfort, we will abrogate all laws against what you have called crime, and we will punish you and such as you who are guilty of being honest." And they would be as moral as the other. That is the legitimate outcome of Mr. Spencer's data of ethics, in so far as they can be got from evolution-philosophy.

But there are four curious chapters in his "Data of Ethics."

¹Bowne's "Studies in Theism."

²Address on "Science and Man" before the Birmingham and Midland Institute.

The first¹ labors to show that it is not best for man to be utterly selfish, egoistic; the second² shows that it is equally a mistake to be entirely unselfish—altruistic—otherish, if you please. The third³ points out that these two tendencies seem to imply permanent antagonism. The fourth⁴ reconciles them and shows that selfishness and otherishness are mutually co-essential, which means after all that it is scientific to do as Christ teaches, "Thou shalt love thy neighbor as thyself"—only there is no love; you must act as if you loved. After sundry ill-natured and uncalled for flings at Christianity he says:—"There are some classed as antagonists to the current creed (Christianity) who may not think it absurd to believe that a rationalized version of its ethical principles will eventually be acted upon." Up at Uyeno there is an educational museum where two skeletons, one of a monkey and another of a man, are placed side by side to show their brotherhood. Some such arrangement seems to be in Mr. Spencer's moral museum. In one glass case is the skeleton of manhood morals as taught by the "current creed;" under this is a ticket, stating, "This is the skeleton of an extinct and troublesome animal." Beside it is another skeleton somewhat resembling the former in shape, and labeled, "This specimen will live and walk in some future aeon, and will do it better than the other ever did."

But I have tarried all too long, although I have but just touched on the incongruities of this system, which forsooth is to replace Christianity among men and perfect the civilization which Christianity has produced. Only one word. I would like to see Mr. Spencer or some one try it on a savage nation for a time to see how it would work. It could not perhaps do them much harm, but would it produce any improvement? Really, in looking

¹ Chap. XI., "*Egoism versus Altruism*," p. 187.

² Chap. XII. "*Altruism versus Egoism*," p. 201.

³ Chap. XIII. "*Trial and Compromise*."

⁴ Chap. XIV. "*Conciliation*," p. 242.

over the whole story, one is tempted to believe that there is more truth than sarcasm in a certain saying of an eminent scientist: "I believe that the philosophers of every age are equally foolish, but that the common people gradually increase in wisdom."¹

Common sense rejects such false philosophy, and turns again to God in a struggle, not in vain, to

Push through these dark philosophies, and live."

And what has Christianity to offer the world of struggling humanity in place of this impossible regulative skeleton of moral philosophy? Everything that human nature needs. Light for its hopeless gloom, purity for its emptiness, strength for its weakness, a history of benediction in place of its story of failure and loss.

The true data of ethics must begin with the divine, must postulate God and recognize a living relation with him and his will, or heart religion, as the soul and life of all morality. Religion and ethics cannot be divorced and live a true life. Religion is the life of the soul, morality its practical outgoings and fruitage in proper actions and good deeds. Mr. Spencer says that "religious creeds make right and wrong to be simply divine enactments;" "moral truths have no other origin than the will of God," and therefore he seems to infer that they are mere external impositions. There is a latent fallacy in this use of the word "will," which will be avoided by remembering that God is not some limited and capricious master, but the Infinite Creator whose will finds expression in the laws of nature, as well as in providence and in grace. God's will is seen in the revolving of the planets, in the growing of vegetable life, in the instinctive movements of animals; these invariable laws of nature are the workings of a nature framed of God, laws under which man also comes. But besides these there are also mental

¹ "Social Pressure," by the author of "Friends in Council," quoted also in *Natural in Nature.*

and spiritual laws, expressions of the nature of the mind and the immortal soul, and it is for us to obey these laws. There are also moral laws which are simple complements of man's moral nature, and God's will acts again in enforcing these laws that are true and necessary to the very nature of man. These moral laws are expressions of his own nature as well as of ours. He is with us when we obey, against us when we disobey. The stars in their courses through infinite space, and through the ages, follow the will of God according to laws of the siderial heavens; the tiny blades of grass and the mightiest monarch of forest, the fluttering insect of a day and the greatest animal of earth, follow the will of God in obeying laws implanted within them, because they cannot do otherwise. All these move in harmony. But man's nature too is an expression of the divine will, and the true laws of mind and morals and spiritual life all come from Him. But it is for man to follow these laws or to refuse to do so. Disobeying these laws is sin or moral disorder; obeying them is righteousness or moral order. By a merciful arrangement of justice, sin brings sorrow which should lead to amendment; but if persisted in, it fixes the character in opposition to God, and ensures lasting separation from Him. Righteousness, by a similar arrangement of justice, brings the joyous satisfaction of being at one with the will of God, of being in one's proper place in the universe, in the place for which our nature was intended; and persisted in, righteousness becomes more and more consolidated in character, man realizes a greater nearness to the loving All-Father, and looks forward to an eternity of communion with him and with kindred spirits.

The absolutely moral is God's will. That which constitutes man's sin is the opposition of the human will to the Creator's. All the disharmony of the world is simply an aberration from our true nature, or in other words opposition to God's law. The absolutely good is God's idea of character and life—God's holi-

ness. The highest good after which man can aim is a voluntary harmonizing with the divine mind, out of which spring spiritual beauty and rational morality—a morality which consists in a knowledge of the Creator's will, an entire acquiescence in that will and a joy in obeying actively. Here is no mere classification of goods and virtues, and balancing of pleasures and duties. But an entering into an experience of rational spiritual freedom, a joyous movement of a new moral life, the outworking in man of the moral image of God dwelling within him.

In contrast with this how puerile appears the philosophical aim of life—"surplus of agreeable feelings"—pleasure; Eating gives the healthy man pleasure, and yet the momentary or more remote pleasure of eating does by no means exhaust the object of food. Men should eat to live, not live to eat. And in the same way a voluntary following of the will of God is the surest, quickest road to lasting pleasure. We have joy unspeakable in doing the will of God, but low is the motive of the man who does God's will merely for the joy it will bring himself. We should have pleasure in goodness, not be good for pleasure.

But this doctrine of man's union with the will of God seems very abstract, and perhaps unattractive. This sublimest of human possibilities has, however, been taught to man by an object-lesson which the lowest can comprehend. Out of one of the least promising tribes of earth's sons there stepped forth an absolutely perfect man in whom the image of God was real. His life is the holiest inspiration of man, his words point the shortest way to perfection. His meat and drink was to do the will of God. His message, "thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength." But more than this, the peerless man showed us God's estimate of man, God's love for man, God's will towards man, carrying along with this new knowledge a new impulse of

sympathy from man to man, making clear as never before the duty of man to man, "thou shalt love thy neighbor as thyself." Here we have an epitome of all true morality, its root and its branches. False the morality which consists in a code of formal exacting observances. True and mighty the morality which dwells in a holy spiritual life, whose outgoings are guided by few and simple rules. Christian morality is impossible without a Christian heart behind it, but with the Christlike heart 'tis joy to live as Christ lived—to approach man's highest ideal. That which Mr. Spencer scarcely dared to breathe as a sort of philosophical prophecy, an expectation of some future age when men will act the noblest morality without pain, spontaneously, is the glad experience of tens of thousands of living Christians to-day.

But not simply does Christianity point to the will of God as path of duty, and Christ as ideal life, but also provides a cure for the sin-sick, ruined heart of man. Vain the teachings of the loftiest morality, vain the power of an ideal, if the sin of the heart is uncured, the guilt of conscience not removed. But Christianity tells the way of forgiveness and cure, provides a fountain where the sin-stained may wash and be clean. Thus new characters are formed and new deeds of purity become possible. Love to God brings on man the conscious benediction of Him who rules the universe and the eternities. Love to man awakens love from man, and brings forth human sympathy which goldens social life; or if unrequited, is its own abundant benediction, in the enlargement of one's own heart, the uplifting of one's own humanity.

Thus Christianity gives a reason for the moral law, justifies it to our intelligence. But its perfect justification is to be found only in the light of eternal hope. Wrong is often now crowned with success and apparent joy; holiness is branded with opprobrium and often tinged with sorrow. These things can be righted only in another life. And more than this the highest

realizations of a Christian's joy partake largely of hope and would be meaningless without the prospect beyond; the full purpose and magnificence of creation become manifest only in eternity. Now our communion with God is like that of corresponding with loved ones in the home lands, we hope to meet them again and so—"It doth not yet appear what we shall be; but when he shall appear, we shall be like him, for we shall see him as he is."

These are data of ethics, elements absent from human philosophy, whose absence renders human ethics useless to man. These elements, clear, consistent, full, in Biblical teaching, show that teaching to be no mere human device; elements whose presence evince the hand of God, and lead men to humanity's highest goal.

The repository of these truths and kindred ones, for I have indicated only a part, is the Bible; the battered and tested and criticized, and torn and burned and cursed, and reviled old Bible, which still lives on in perpetually growing power in the hearts of the best millions of earth's children; crowned is the old book with brighter laurels than the mightiest of earth's potentates, enthroned in prouder place than aught else beneath the sun. From Genesis to Revelation you see the human hand and are conscious of human thoughts and struggles; but through it all you hear the voice of God. Its beginnings reach back into the twilight of history's morning, and farther still; it peers into the nebulous mists of uncreated worlds, and with a few master strokes links the present with the almost infinite past of the beginning, sketching in outline the picture which science is now laboriously trying, and with much success, to complete. The story grows; while Chaldea rises in splendour and falls, while Egypt is strong and boasts her unrivalled past, while Greece gives birth to intellectual giants, while arts and commerce flourish in other lands,—all these things are unheard, in the

Bible thrones and sceptres are regarded as trifles of time. The Bible is not a book of science, or art, or commerce, or politics, or human intellect, or human ethics; but ever and anon out of some lowly human medium there flashes forth the light of God, and every step on, on to the God-man is marked by human weakness revealing the onward march of omnipotent God, educating, disciplining man for humanity's good. "A Book which contains within the outer body, a soul or inner life, which, while agreeing with the imperfection of our nature, raises us above it, and, in answer to the inarticulate cries of conscience, pours the wisdom of God into our heart and mind."¹ To-day the Bible stands as the mightiest moral power over man; not as the ancient classics of China, pointing men back to the sages dead, and chaining men to the tombs of a buried past; but pointing men up to a God above us, on to the God-man our exemplar, far ahead of us still.

They tell us that men are finding faults in the Bible. The learned have been finding them for thousands of years, but they usually turn out to be faults of the critic and not of the book. And what if there should be spots of imperfection in the outer shell, if the divine soul still lives on? Men have found spots in the sun, but that has not dimmed his light or rendered him less powerful in his place as centre of a system of worlds. And so these spots, if spots there be, in the outer shell of the book matter little, while its light shines on, a lamp to the feet of nations, a guide and impulse on the path of advancing humanity.

They tell us that the teachers of the Bible are so diverse, the various churches preach different doctrine and clamorous voices raise a jargon which bewilders seeking men. Nay, those non-essential differences are exaggerated by men who know them but from afar, and are needy for excuse for neglect. Yes,

¹Reynolds, "Supernatural in Nature."

men's minds differ ; men are free, and cursed be the power that would cramp them into a single form. Men gather round the Bible and take of its everflowing fountain of living waters to set before a parched world. And they carry those waters in earthly vessels,—“ Ho ! every one that thirsteth, drink of these waters and live.” You may criticize the vessels if you will. Men gather round the Bible ; their scientific formulas differ, their philosophies of it differ, and their understanding of it differs, showing with all their different voices, that human salvation could never spring from human thought, and the data of man's hope must reach beyond man's powers. Men gather round the Bible, and go beyond their scientific formulating, and their philosophical systematizing ; penetrating to its soul-meaning they meet on one high plain where heaven's light is seen ; there all without a jar of discord, clasp hands around the cross where Jesus died, and proclaim him to the world as the healer of earth's woes, the secret of man's highest destiny. And thus these many voices, elsewhere jarring, uniting in face of God's best gift to man, rising and swelling to remotest shore in one grand symphony of love, of “ glory to God in the highest, peace on earth and good will to men,” make one harmony which proclaims the message not human but divine.

I have asked you to look at this message scientifically, in view of man's highest powers and longings, to test it in the light of history, and side by side with other lights which men have had to lead them through a world of darkness up to a better. And now I ask you to test the matter practically, “ Can any good thing come out of Nazareth ? ” is still the question. And the reply still is “ Come and see.” You can't see it from afar. Come nearer. Go to any little Christian community in Japan, where the Bible is laid in the hands of the people, and see if you do not find in its actual workings a new moral power, elevating, blessing, saving, preserving all good and impelling

the people to higher, better aims. You will find a power which works here as elsewhere, when free to work, making individual man strive with every faculty undimmed after a loftier type of manhood, making home and relationships more sacred, adding a new charm to the names of mother, father, brother, sister, wife, husband, friend; giving a new impulse to social life, to mutual sympathy and faith between man and man,—giving loftier ideas of patriotism, merging the clan into the country and making men true to the powers that be; a power which intensifying all these into stronger life enlarges the heart so as to overstep the narrow bounds of land and sea, and makes men's hearts beat responsive in love and sympathy with every other human heart beneath the sun.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light,
The past is dying in the night :
Ring out, wild bells, and let it die.
Ring out a slowly dying cause,
And ancient form of party strife;
Ring in the nobler modes of life
With sweeter manners, purer laws.
Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

CONCLUSION.

SUMMARY AND RESULT.

It only remains for us to take a rapid survey of some of the most important points of this partial outline which has been sketched in the course of Lectures now come to a conclusion. We started out with the understanding that we should seek the Truth, and when found, we should accept and follow it. It was acknowledged that all nature is a revelation of herself to the thinking mind of man, and also the manifestation of a Power behind all phenomena. Christians teach that that Power is a personal God, whose mind and will are partially expressed in nature, but that He speaks to man through another revelation, opening up a further understanding of his mind and will, teaching him what all nature, though completely understood, never could convey to human thought.

If nature be the work of God, and the Bible a revelation from Him, they must of necessity agree, and each represent the Truth. The one must be the complement of the other. The students of the one should agree with the students of the other. The ascertained results of research in the one should agree with the ascertained results of research in the other. But it must be borne in mind that each teaches a different subject. Science does not teach, though it may endorse, the doctrines of Theology; the Bible does not teach, though it may supplement, the science of the physical world. It must also be remembered that neither the present deductions of science, nor the present exegesis of the Bible can be looked upon as infallible and final, and so long as our knowledge is imperfect, so long must discrepancies appear

to exist. But so far as science becomes settled and exegesis becomes clear, if both are true they must agree,—and if they do thus agree, they must be looked upon, the one as God's revelation in that which is physical and temporary, the other as His revelation regarding the spiritual and eternal.

Men thought that the revelations of geology and the discovered remains of ancient men laughed to scorn the Book of Genesis and undermined the teaching of the Bible. Further research shows that geology endorses Genesis, and all the ascertained facts regarding pre-historic man perfectly agree with the Bible records.

The most interesting question before Japan to-day is the means by which to consolidate her people into a lasting, growing, civilized nation. The history of 6,000 years lies open before us; we have looked over the debris of many a fallen civilization and have found only one phase which carries with it the promise and potency of permanence and growth. Commerce has given rise to wealthy communities, but commerce alone as a political bond is a rope of sand; despotic power has bound tribes together, and developed a force for a time, but despotism keeps the land in perpetual night and in a fossil form; philosophy has succeeded in making books, and attracting a crowd, but has never developed a people; Christianity alone, while bursting the bonds which fettered the humanity of man, let loose his powers for evil as well as for good, has awakened hope within the soul, infused life within the heart, expanded all the faculties peculiar to man, and solves the problem of civilization by creating a truly civilized unit, the ultimate aggregate of which, when universally realized, must bring the Utopia of social political perfection.

The two grand stages of development in this revelation—expressed in Christianity as taught by the Bible—are represented by Moses and Jesus Christ; the preparation and the culmina-

tion. Thus while dealing with the general question of civilization, it was seen that the Bible exactly fitted the sociological and constitutional needs of the human race.

But it has been asserted that the teachings of the Bible as well as of other religions, while of use as a regulative force, are scientifically untrue. The modern mind claims to be scientific, and one good result of scientific influence is to lead men to *reject* what is found to be false. Science must destroy this regulative force if it is untrue, or belie itself. Many men in the name of science have rejected the Bible because they were ignorant of its truth. Their rejection does not make it scientifically untrue. Again, science has helped to remove untruths which had grown upon the Bible, but the removal of an extraneous incubus of untruth does not make the real teaching false. On the other hand we have seen that the greatest names in the roll of scientific master minds have at all times, and do to-day, accept and endorse the Bible as the word of God. We have also seen that neither a combination of all the ascertained facts of science, nor legitimate speculations in scientific hypotheses, even far beyond the range of accepted facts, affect the truth of those things which the Bible undertakes to teach. And thus "you will be able to judge for yourselves how widely removed from the true scientific spirit is the temper of those who outrage the name of science and prostitute her authority, by attempts to discredit a religion which they do not understand and cannot injure."¹

Philosophy of a certain kind has in every age antagonized the Bible, accomplished the ruin of men and of generations, and then has passed away, leaving Christianity to repair the social, political wreck. And philosophy, so-called, is carrying on the same work to-day. The great harm of a system of

¹Prof. Ewing, p. 94.

philosophy which, with plausible fallacies leads men away from the Bible, lies not so much in turning individuals away from Christian Theism and Christian Ethics, much as this is to be deplored, as in the educating of men's minds and moral nature into sophistical and shallow methods of inquiry. There is hope for skeptics and doubters; but let the mind and moral nature once be prostituted into a credulous acceptance of logical fallacies and multitudes will weakly follow, rarely recovering for a generation from the aberration. In treating of the philosophical question, I have taken Mr. Spencer as representative, not because he is the greatest of philosophers, but because he has that reputation at present in Japan. I am sorry to say that the fuller study of his works for this course of lectures leaves in my mind less respect for him as a philosopher than I formerly had. The colossal proportions of his edifice are equalled only by the extent of its illogical fallacies, and surpassed only by the arrogance of his assumptions. We have seen the essential fallacies of his fundamental "First Principles,"—the raising of a false issue—the assumption in his premises of an unproved theory in its extremest, most impossible phases—the indistinctness and incorrectness of his definitions—his playing fast and loose with the syllogism,—which alone convict his whole system of a species of sophistical legerdemain. Upon this foundation he builds a vast superstructure of Biology, Sociology, Ethics, etc., and all through the same fallacies run, the same peculiar logic and the same peculiar bias are prominent, only his anti-Christian bias seems to become more offensive as his attacks accumulate. The president of one of the greatest of American Universities (Yale), has well remarked: "So far as we have observed, converts to the Spencerian philosophy are not recruited in the legitimate method of beginning with their author's theory of knowledge and a careful scrutiny of his 'First Principles.' Those who begin at this point rarely desire to go

farther. They find so much to question and reject . . . that they neither desire nor dare to follow so untrustworthy a leader."¹

His two volumes on Biology should be called "A collection of Biological facts up to date, which can be pressed into the service of the Evolution-philosophy." If any one wants to study Biology, he will in all probability consult the works of scientists who make a specialty of that branch, without any particular theory to support, rather than a work which simply in the interest of a pet theory, gathers from the works of scientists all apparently suitable facts—facts which with the advance of science may turn out to be fictions.

The same manner of work is carried on in his multifarious volumes on Sociology. In these books there are many splendid statements, generalizations, suggestions; but the same fallacies run through the whole, and no part of his work gives the honest Christian a sadder impression than the growing antipathy to everything Christian, seen so evidently in these books. I cannot but endorse a further remark of the author quoted above—President Porter of Yale—commenting on this phase of these volumes, particularly the chapter on "Theological Bias." "It is difficult to determine whether it gives more decided evidence of *ignorance, narrowness, conceit or virulence.*" He seems to be ignorant of the fact that much of what he insists upon, has been taught by Christian Theists for ages, and that the New Testament is full of it. He is too narrow to acknowledge it if he knows it. His conceit is seen in his supercilious disdain of other workers in the same field, his confident assertions regarding systems which he fails to appreciate, and his dictatorial announcements of his own opinions as of something new and authoritative. His virulence at times emulates the sarcasm of Voltaire, at

¹Princeton Review, 1880.

times the ribaldry of Tom Paine. What would you think of a man who would write a series of books about the mountains of Japan and never find a place to mention Mount Fuji? And what would you think of a philosopher who would write a series of books on Sociology and find no place for the recognition of the greatest sociological fact of all the centuries, whose influence over the development of modern civilized peoples is greater than that of all other historical forces combined, greater than all philosophers multiplied by all social reformers,—no acknowledgment or recognition of Christ and his work?

With regard to his ethical system, I have shown in the last lecture that it approaches the moral teaching of Christianity as the morphology of the ape approaches a perfect man—a mere resemblance in the skeleton. Yet Mr. Spencer has the modesty to offer this to the world as a new regulative force. And this is the acknowledged culmination and fruitage of a long lifetime of work, and of a long list of learned philosophical volumes,—a dreary system of ethics, the substance of which is drawn from Christ's teachings, but emasculated of its morality, winding up with a prophecy that—not now—but in some future age, men will mechanically do as the best men do now, only without the incentive, without the life, without the goodness which leads them to do it to-day. That age may come, perhaps, when a morphological outline of a monkey shall have become an exhaustive description of all the elements and pulsating powers of humanity. Yea, verily:—

"Parturiunt montes, nascetur ridiculus mus."

"The mountains agonize in birth-throes, and a wee little mouse will be born."

We have tried to trace out the complex forces and elements which, combined, go to make up that wonderful microcosm called man. We found what men called matter, but as we searched it, it vanished. We found forces which linked man to the lowest of material things, forces which bound him to the

Eternal Creator in a kinship seen nowhere else in our world. We found that when the forces binding us to the earth and all things below us, should be broken and our bodies perish, there was no reason why we should perish, for mind and morals and spiritual nature were a promise and pledge of something beyond to match and satisfy them, as truly as the instinct of wild-fowl sending them off to seek sunnier climes was a promise and pledge of southern skies to greet their virgin flight. We saw that the highest instincts of man were not self-regulating; they must be taught, and the highest of all which link man to God, must be taught of God.

Facts and history seemed to prove that the historical Jesus was an actual realization of the revelation of God to man,—that he brought to man's spiritual nature that which exactly fitted it, and with the help of which man could reach his legitimate development, sociology attain a satisfactory basis, political economy be simplified, and that man would ripen into human perfectness while striving after a fitness for eternity.

In a brief excursus on the workings of our higher faculties, we saw that:—(1) The operations of the mind were, or should constitute, a unit. (2) The talk about the knowable and unknowable was pure fiction. The unknowable is as nothing to us. The knowable is all that we can reach. The perfectly knowable to man has not yet been found, but the imperfection of our knowledge does not render it useless. (3) Our knowledge, so far as it is knowledge at all, is not fiction, symbolic, but real; the reality on the capital of which common sense does her business, science conducts her investigations, and Christianity builds up her faith. (4) The necessary laws of thought set us on the true trend of knowledge. Our minds must all think according to logic, or blunder; and one universal goal of thought in every people where thought has ripened, is the postulate of a final cause, an Eternal Creator. Man cannot endure the

only other alternate, the hypothesis of blind chance. (5) Men have tried to reach the Eternal One, to drink at the primal fount; all philosophical attempts have failed. But we found in Jesus the bridge between the finite and the Infinite; the Incarnation solves the deepest philosophical difficulties, while it furnishes a basis for universal faith. Through Jesus, God speaks to man, and man communes with God.

We saw also that a study of history would unfold other facts than mere political agitations of nations. The unfolding of character, the solving of social, political problems, the fashioning of laws, administrations, the advance and decay of masses of people, must all be studied. And being studied, it becomes evident that whatever is suited to the nature of the unit man, is suited to the aggregate in a nation. That whatever elevated the individual elevated the race. That religion was a universal national and personal necessity; that Christianity is the best solution, furnishing a religion that works well in national development, because suited to the elements of the constitution of individual man.

This fact and the causes of it became clearer as the various religious developments of historic peoples passed before us in review. Everywhere were proofs of the universal religious instinct, and the noble purity of the very first records of religious thought. But an element of disharmony entered early, and the natural evolution of religion has ever been from good to bad and from bad to worse. In one line only, and that by supernatural intervention, the original pure idea was preserved, and in spite of the natural tendencies of the people chosen for that purpose, they were compelled to preserve for man the gradual unfolding of a religious development and moral system which should eventually prepare the world to begin to understand the God-man when he came.

Jesus came. Nothing but "God manifest in the flesh" can

explain the phenomenon. With the aid of the Old Testament men have partly understood him ; as the ages pass on and men approach more nearly the standard he has given, we understand him still better ; as the ages still move on men will appreciate him yet more fully ; but only in another life shall we fully know him, for then we shall see him as he is, and with higher powers comprehend what is now unfathomable mystery as well as an unfathomable fountain of blessing. You want the civilization and the blessing of western lands ; you cannot transplant the fruits and neglect the roots. The root of all that is good in Christian lands is Christianity itself ; not its Ethical system merely, but the Christian religion. Remember too, there is no Christianity without the Christ enthroned as Saviour. And the Christ is no Saviour of individual man, or nation, excepting as unfolded in the Bible, our prophet, priest, and spiritual king. "And I, if I be lifted up will draw all men unto me."

The thing has been tested. The lowest of earth's sons have been saved by this story, the lowest of earth's nations have been uplifted, the best rise still higher. The moral working of Christianity is not in a rigid ethical system, but in the spontaneous outflow of a hidden life, kindled in the soul by the divine power. "In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst let him come unto me and drink."

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye buy and eat ; yea come buy wine and milk without money and without price." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come, and whosoever will, let him take the water of life freely."

FINIS.











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